Annual Customs of Korea

Notes on the Rites and Ceremonies of the Year

by
Choe Sang-su
Director of Korean Folklore Studies Institute

Seomun-dang

Published, 1983, by
Seomun-dang Publishing Company
155-122 Dangsan-dong, Yeongdeungpo-gu,
Seoul, KOREA

Printed by
Pyeonghwa-dang Printing Co., Ltd.
Seoul, KOREA

$ 20

PREFACE

There are many customs which the people have observed annually in Korea, especially in connection with the seasons. Many of them have been handed down from generation to generation since ancient times, but many are known only through historical records and are not observed nowadays. Most of these customs originated among and were developed by the people of Korea, so they are solely of Korean culture; others, we know, originated in foreign countries and were introduced into Korea and adapted to the culture, like Confucianism and Buddhism which were also propagated in Korea as a result of international communication. We also see, however, that those customs which originated from foreign cultures underwent processes of readjustment and development within Korean's own culture as time passed by.

Most of the annual customs originated in ancient days and have existed with close relationship to the life of the nation throughout its history. They provided diversion in the monotonousness of social life and enriched it and gave entertainment to the people's days. They were also closely related to the social system and transformed themselves as the social system evolved with them. When we see the nation's annual customs within the time continuum, we are seeing the nation's social life throughout history.

This book includes both customs now observed and some of those recorded in historical documents and not now observed, but describes only the outline of them.

All Korean annual customs are observed according to the lunar calendar and the months and days referred to here are all those of the lunar calendar. In writing this book, most of

the detailed information has been obtained from the records of my owninvestigations of folklore, but several historical documents have also been referred to. In some cases, my own theory is also added.

The First Edition of this book came out in 1960 as Volume 3 of my Korean Folklore Studies Series, and now, 23 years later, the Third Edition is published.

Whereas in the First Edition only 20 black-and-white photographs depicting the annual customs of Korea were inserted, the Third Edition carries some 100 photographs in color for better illustration.

I sincerely hope that the foreign readers will find this book helpful in understanding the annual customs of the Korean people.

Choe Sang-su

Seoul, March 1983

INFORMATORY NOTICE

1) An asterisk (*) by the title of a custom means that the custom can be found only in old records and does not exist today.

2) Drawings are used instead of photographs for the sake of more clearly illustrating features which photographs cannot present well.

3) In writing Korean words in letters of the Roman alphabet, there are variations depending on the writer's preference. In this book the following system of indicating Korean pronunciation is adopted:

CONSONANTS

ㄱ g	ㅉ jj or z		
ㄲ gg	ㅊ ch		
ㅋ k	ㅅ s		
ㅂ b	ㅆ ss		
ㅃ bb	ㄴ n		
ㅍ p	ㄹ r or l		
ㄷ d	ㅁ m		
ㄸ dd	ㅎ h		
ㅌ t	ㅇ ng		
ㅈ j or z			

VOWELS

ㅏ a	ㅘ wa		
ㅓ eo	ㅝ weo		
ㅗ o	ㅙ wae		
ㅜ u	ㅞ we		
ㅡ eu	ㅑ ya		
ㅣ i or yi	ㅕ yeo		
ㅐ ae	ㅠ yu		
ㅔ e	ㅒ yae		
ㅚ oe	ㅖ ye		
ㅟ wi			

4) 'Yi' pronounced 'i' (short i), is used when spelling the family name of a person, instead of 'I'

For example: Yi Jae-hong 이재홍
but: borisu 보리수
dari 다리

5) The letter 'r(ㄹ)' is used when placed directly before a vowel and l (ㄹ) when placed at the end of a syllable.
For example: bal 발
nori 놀이
riagga 리아까

6) S (ㅅ), j (ㅈ), ch (ㅊ) and t (ㅌ) are replaced by 'd' when placed directly after a vowel.
For example: baed nori 뱃놀이 nad 낮
bat 밭 ggod 꽃

7) 'Ng' for 'ㅇ' when closing a syllable. Otherwise, it is not romanized.

8) In case of possible difficulty or confusion in the pronunciation of Korean words written in Roman script, a hyphen (–) is used to distinguish syllables.

9) Japanese and Chinese words are written in accordance with the standard rules of each country;
For example: Ennin for 圓仁 (Japanese)
Yao for 堯 (Chinese)

CONTENTS

Preface 5
Informatory Notice 7

FIRST MOON

New Year Ritual (Jeongjo charye) 19
New Year Visit and Greetings (Sebae) 19
New Year Food and Wine (Seol-eumsig: Seolsul) 20
New Year Phrases (Deogdam) 21
New Year Card (Seham) 21
House Maid for New Year's Greeting (Munanbi) 21
New Year Dress (Seolbim) 23
New Year's Audience (Jojeong harye) 23
Three Days' Leave (Saheul hyuga) 24
New Year Painting and Composition (Seol-geurim: Munbae) 24
Luck-ladle (Bog-jori) 24
Warding off the Night Spirit of Bad Luck (Ya-gwang-i jjod-gi) 25
Bad Luck and One's Bad Luck Year (Means for Evading Samjae) 25
Hearing and Divining (Cheong-cham) 26
Divining by the *O-haeng* Theory (O-haeng-jeom) 26
Game of Four Wooden Blocks (Yud nori) 28
Divining with *Yud* (Yud-jeom) 31
See-saw Bouncing (Neol-ddwigi) 33
Tree's Wedding (Namu sijib bonaegi) 34
Burning Loose Hairs on New Year's Day (Meorikarag sareum) 34
Annual Celebration for the Aged (Sangchi sejeon) 35
Buddhist Drum (Beobgo) 35

Solar God and Lunar God (Il-weol-sin) 35
Ggod-ban 35
Expansion of Life Span (Myeong jilgi) 36
Furry Animal Day and Non-furry Animal Day (Teol-gajin jimseung nal: Teol-eubneun-jimseung nal) 36
Prime Rat Day and Rat-fire (Jwi nal: Jwi-bul) 37
The Prime Tiger Day (Horang-i nal) 37
Prime Rabbit Day and Longevity Thread (Toggi nal: Tosil) 37
Prime Dragon Day and Dragon-egg Scooping (Yong nal: Yong-al ddeugi) 38
Prime Serpent Day (Baem nal) 38
Spring Celebration and Spring Celebration Composition (Chunchug: Chun-cheob-ja) 38
Divining with Rye Root (Bori-bburi-jeom) 39
Mountain Vegetable Presentation at the Palace (San-namul jinsang) 39
Fete of the Tower God (Tabsin-je) 39
Sacrifice to Seven Stars (Chilseong-je) 39
Exorcismal Festival for Family Blessing (Anteag-je) 40
Wooden Gourd (Namu jorong) 40
Stealing Lucky Earth (Bog-heug humchigi) 40
New Year's Rice Stack Pole (Byeo-gari-dae) 42
Human Image (Je-ung) 42
Festival for the Community God (Dongsin-je) 43
Ear Clearance by Wine (Gwi-balgi sul) 43
Boil Fruit (Bureum) 44
Medicinal Rice (Yag-bab) 44
Mixed-grain-food (Jab-gog bab): Good-luck wrapping (Bog-ssam) 45
Miscellaneous Dried Plant Food (Jin-chae-sig) 45
Divining the Year by the Cock crow (Dag-ureum-jeom) 45

Book table

Month Divining (Dalbureum): House Divining (Jib-bureum) . . . 45
Bowl-ash Divination (Sabal-hoe-jeom) 46
Shadow Divining (Geurimja-jeom) 46
Heat Selling (Deowi palgi) 46
Byeol-sin-gud in Hahoe 47
Fete of the General Representing Might (Jang-gun-je) 51
Fete of the Water God (Susin-je) 51
Dog's Holiday (Gae-boreum-swigi) 51
Food from a Hundred Houses (Baeg-jib-bab) 51
Penny Game (Don chigi) 53
Kite-flying (Yeon-nalligi) 53
Thread Contest (Eulleong-jil) 57
Treading down the Earth Spirits (Jisin balgi) 57
Spirit Burying (Mae-gwi) 58
Wheel Fighting (Sure-ssam) 59
New Year's Farming Banner Celebration (Nonggi-maji) 60
Moon Reception (Dal-maji) 61
Torch Fight (Hwaedbul-ssam) 61
Lion Play (Saja noreum) 63
Bridge Walking (Dari balgi) 65
Human Bridge Stepping (Nod-dari balgi) 65
Stone Fighting (Pyeon-ssam *or* Seogjeon) 67
Fete of the Well Master (Saem-gud) 68
Officers' Play (Gwan-weon nori) 68
Wind-wheel Toy (Baramgaebi) 69
Tug-of-war (Jul darigi) 69
Deul-noreum & *O-gwangdae* Mask Play 72
Actors' Play (Gwangdae noreum) 72
Planting Play (Mo-simgi noreum) 77
Fisher's Beseeching Play (Pung-eo nori) 79

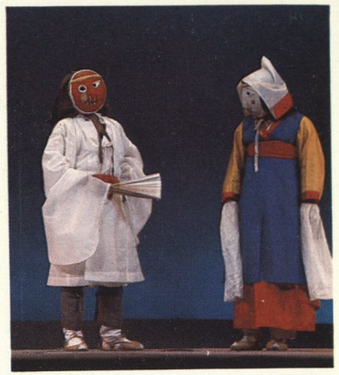
Rice-cake press

SECOND MOON

Junghwa Season and *Junghwa* Yard-stick (Junghwa-jeol: Junghwa-cheog) 80
Pine-rice-cake (Sol-ddeog) 80
Stinking Centipede Amulet (Noraegi bujeog) 80
Praying to the Wind God (Yeongdong halmanne) 81
Yeon-deung-gud in Jeju: Gallopping Horse Play (Mal-ddwigi noreum) 81
Observation of the Pleiades (Jomsaeng-i bogi) 82
The Spring Confucian Shrine Ceremony (Chun-gi munmyo Seogjeon) 83
Flower Jealousy (Ggod-saem) 84

THIRD MOON

Third Day of the Third moon (Sam jil) 85
Beseeching for a Child (Adeul-naki bilgi) 87
Fire Distribution (Bulssi nanugi) 89
Spring Seasonal Meal (Bom-cheol sisig) 89
Kind of Seasonal Cakes for Spring (Bom-cheol deog) 89
Wines of the Spring Season (Bom-cheol sul) 89
Cold Meal (Hansig) 91
Flower and Willow Enjoyment (Hwaryu nori) 91
Bride Game (Gagsi noreum) 92
Willow Flute Game (Hodugi bulgi) 92
Archery Contest (Hwal-ssogi daehoe) 93
Seeing off Spring (Jeon-chun) 94
Grass game (Pul-ssam) 94
Sericulture (Yangjam) 95



Mask Play

FOURTH MOON

Sakyamuni's Birthday (Yogbul-il) 96
Lantern Festival (Gwandeung) 97
Seong-gong-je 99
Seasonal Meals of the 4th Moon (Saweol-sisig) 99

FIFTH MOON

The Fifth of the Fifth Moon (Dano) 100
Swinging (Geune ddwigi) 101
The Calamus Bath (Changpo-tang): Calamus Hairpin (Changpo binyeo) 103
Wrestling Contest (Ssireum daehoe) 103
Bull's Fight (So-ssam) 104
Composition for *Dano* Occasion (Dano-cheob) 106
Dano Fan (Dano Buchae) 106
Haeseo Mask Dance (Haeseo talchum nori) 111
Jeho-tang and *Ogchu-dan* 114
Mugwort Tiger (Ssug-beom) 114
Mugwort and Motherwort Digging (Ssug & Igmocho kaegi) 115
Date Tree Wedding (Daechunamu sijib bonaegi) 115
Taejong's Rain (Taejong bi) 115
Bamboo Planting Day (Dae Simneun nal) 115
Touch-me-not Dyeing (Bongsung-a muldeurigi) 116
Dano Day Amulets (Cheonjung bujeog) 116

Luck-purse

SIXTH MOON

Sixth Moon Holiday and Party (Yudu nal & Yudu janchi) 117
Sixth Moon Sacrifice (Yudu cheonsin) 118
Meals of *Yudu* Day (Yudu nal eumsig) 119
The Dog Days and Foot Soaking (Sambog: Tagjog) 119
Red Bean Stew (Pad-jug): Dog Meet Soup (Gaejang) 121
Ice Distribution (Eoreum tagagi) 121
Chicken and Ginsaeng Soup (Gye-sam-tang) 121
Avoiding the Heat or Summer Resorting (Pi-seo) 121
Farmers' Music (Nong-ag) 123
Sand Bath (Morae ddeumjil) 125
Field and Paddy Ceremony (Jeondab-je) 125
Dog Days' Rain (Sambog bi) 125

SEVENTH MOON

Exposing Books and Clothes to the Sunlight (Swoe-seo po-eui) 126
Seventh Evening (Chilseog) 127
The Hundred Kinds (Baegjong-nal) 127
U-ran-bun-hoe 129
The Day of Dead Spirits (Mang-hon-il) 129
Hoe Washing; the Feast at the End of Weeding Season (Homi ssidgi) 129
Hemp Processing (Duresam) 130
Boating (Baed-nori) 131
The False Man or Scare-crow (Heosuabi) 132
Ground Cherry Blowing (Ggwari bulgi) 133
Turnip and Cabbage Planting (Mu, baechu Simgi) 133

Embrodries on a pillow

Half Way Visiting (Ban-bogi) 133

EIGHTH MOON

The Autumn Confucian Shrine Ceremony (Chugi munmyo Seogjeon) 134
Chuseog (or *Gawi*) 135
Gang-gang-sullae 136
The 15th day of the 8th moon Rain (Chuseog bi) 139
Seasonal Foods of Autumn (Gaeul-cheol sisig) 139
Tortoise Play (Geobug nori) 140
Ox Feeding play (So-megi nori) 141
Jorihi 142
Wrestling Contest (Ssireum-daehoe) 142

NINTH MOON

Ninth Day (Gu-il) 143
Seasonal Fruit Beverage (Hwachae-sisig) 143
Autumn Play (Jung-yang nori) 143
Chrysanthemum Cake (Gug-hwa-jeon) 144

TENTH MOON

Hyangsan-je 145
Genesis Day (Gaecheon-jeol) 145

Sedan chair

Horse day (Mal nal) 148
Milk-product Present (Tarak jinsang) 148
Seasonal Celebration (Sisa) 148
Sondol's Wind (Sondol baram) 148
Beef Roasting Party (Nallo-hoe) 149
Turnover Soup (Mandu gug) 149
Artemisia Soup and Artemisia Ball Cake (Ssug-gug: Ssug-danja) 149
Candy (Gangjeong) 149
Ceremony for the Land God (Seongju-badi-gud) 150
Gimchi for the Winter (Gimjang) 151

ELEVENTH MOON

Winter Solstice (Dongji) 153
Red Bean Stew for Winter Solstice (Dongji padjug) 153
Distribution of Calendar Books (Chaeg-ryeog bansa) 153
Decocted Medicine (Jeon-yag) 153
New Herring Sacrice (Cheong-eo cheonsin) 154
Mandarin, Orange Sacrifice, and Orange Graduation (Gyul, Gamja-cheonsin: Gamje) 155
Seasonal Meals for Winter (Gyeoul-cheol sisig) 155
Dongchimi and *Sujeong-gwa* 155
Dragon's Plowing (Yong-eui bad-galgi) 155

TWELVTH MOON

The Yearly Abstration (Secho) 157

Thimble

Nab-hyeong 157
Nab-yag 157
Nab-seol-su 158
Nab-hyeong Meat (Nab-il-gogi) 158
New Year's Eve (Seod-dal geumeum) 158
Greetings for the Old Year (Guse munan) 159
New Year's Eve Visit and Greetings (Mugeun-hae sebae) 159
New Year Gift (Sechan) 159
Watching out the Year (Hae-jighim) 159
Yeon-jong-je 160

INTERCALARY MOON

Intercalary Moon (Yun dal) 161

INDICES

New Year Visit and Greetings (*Sebae*)

FIRST MOON

New Year Ritual (Jeongjo charye) ..... On the morning of the first day of January, in each household, new year's food and wines are arranged in front of the ancestral tablet (or of any building or room where the tablets in honor of the spirits of the family ancestors are placed or supposed to be), and the ceremony of worshipping the family ancestors is carried out. This is the family ritual of the new year called *jeongjo charye*.

New Year Visit and Greetings (Sebae) ..... Early on

the morning of the first day of the year, all members of the family dress up in new clothes called *seolbim*, and each member pays visits and new year's greetings to their grandparents, parents, and elder relatives and neighbours. This is the traditional custom called *sebae*.

Customarily the elders receive visits and greetings at home from their offspring and their younger relatives and neighbours; and the younger first pay greetings to their family elders at home, then visit their elder relatives and neighbours. After that, the youngsters seek for and gather with their contemporaries, greeting each other and having a merry time.

It is the custom that the new year visitor should be entertained and offered food (and wine if he is a grown-up man, otherwise the wine is not offered). Small gifts of money, cakes, or fruit are given to youngsters after their greetings in each house.

A person abserving a mourning period lasting one to two years does not pay visits but receives them. In visiting and greeting one's relative-elders during the new year's days, one frequently makes trips of ten miles or more.

New Year Food and Wine (Seol-eumsig: Seolsul) ... *Seol-eumsig* is the general term for all kinds of food during the new year's days. It is the custom to offer food and wine to the visitors who come to pay new year's greetings. New year food offered to visitors must include the rice-cake-soup called *ddeog-gug*.

Some explanation about the rice-cake-soup is necessary. White rice is powdered, steamed, well beaten on a thick wooden board with a large wooden hammer, and rolled into round sticks of suitable length. These are the rice cakes used in making soup. When making rice-cake-soup, the stick of rice cake will be cut into thin elliptical pieces and boiled in meat soup in a kettle. Then that rice-cake-soup is put in dishes *(daejeob)* with ox meat or pheasan meat as topping. The rice-cake-soup is offered in the new year ceremonial service to the family ancestors, and also to new year visitors. Every new year's day the people used to eat rice-cake-soup so that there is a colloquial way of asking a boy's age, "How many dishes of rice-cake-soup have you

eaten?" *(neo ddeog-gug myeod geureud meog-eod-neunya?)* meaning "How many times have you had new year?"

And liquors to drink during the new year days are called *Seol-sul* meaning new year's wine and, especially on the first day they use cold liquor, which means the welcoming of the spring season.

New Year Phrases (Deogdam) ..... In greeting during the new year's days, people say to each other, "Have you peacefully welcomed the new year?", "I pray for your health and luck in the new year", "My best wishes for the realization of your hopes this year", "The same to you" or, to a newly wed junior, "I pray for a boy child to be born to you this year" etc., depending on the personal background of the person being greeted or greeting. This is the new year phrase spoken on the occasion of the new year greeting and is called *deogdam* meaning good wish phrase.

***New Year Card** (Seham) ..... According to a custom that existed until the end of the Yi Dynasty of Korea, clerks and military officers of each official residence went round official houses during the new year's days distributing their name cards and single memo sheets called *danja* (a list of gifts with his name). In each official house, a small table, painted with lacquer and used in dining, was placed inside the front gate for receiving these name cards and memo sheets. This custom of distributing name cards and single memo sheets and the receiving of them was called *seham*. It was an old custom and it also existed in the northern part of the country among official circles.

House Maid for New Year's Greeting (Munanbi) ..... On the first day of the new year, ladies did not go round to pay new year visits and greetings (because of the social rule encouraging ladies of any family higher than middle class to confine themselves in their own home), but they used to have their maid-servants in full dress go visiting their relatives and other houses to deliver new year greetings. The maid-servants went round greeting other ladies on behalf of their mistresses, saying, "Have you had the new year in peace? My mistress sends congratulations for the

New Year Dress *(Seolbim)*

accomplishment of your hopes in the new year.'' The house-maid going round greeting on behalf of her mistress is called *munanbi,* meaning greeting maid.

In the receiving house, it was the custom to give the *munanbi* a table of new year food and a little sum of money called *sebaedon* meaning new year greeting tip. And also the receiving house sent its own maid in return. Thus among ladies of noble families the new year's visit and greeting were exchanged indirectly (through the medium of the maid-servants).

There is a poem phrasing this by Yu Man-gong during the Yi Dynasty, as follows:

Rich man's house maid showing
Too spirited a mind,
Sometimes proud of her
Sharp edged shoes and big wig hair-pin,
Says she is going to give new year greetings
In an errand on behalf of her mistress.

New Year Dress (Seolbim) ..... On the morning of new year's day, namely the first day of lunar January, all members of the family, men, women, old and young, even the baby, after washing in the morning, wear new clothes, which are called *seolbim,* meaning new year's dress.

***New Year's Audience** (Jojeong harye) ..... According to a custom that existed until the end of Yi Dynasty Korea, the prime minister, after his own new year ceremonial service for his family ancestors, used to lead all officials to the palace. He delivered his new year salutation, and led all the officials to line up in front of the throne hall, and conducted the official new year's audience before the king with literary compositions of good wishes called *jeonmun* (composition of good wishes to the king).

On this occasion, all provincial governors, all chiefs of the national coast guard, all lieutenant generals of the provincial army, all admirals of the navy, and all county magistrates presented their own *jeonmun* and their own local products and all the head men of provinces, cities, counties, and prefectures came and participated in the new year celebration called *banbyeol.*

Since the establishment of the Republic of Korea, the heads of executive, judicial and legislative bodies, heads of all governmental offices, and former ministers gather in the presidential mansion on New Year's Day morning to greet the President.

Three Days' Leave (Saheul hyuga) ..... Means three day's leave from the 1st day to the third day of the year. All government offices, and all shops and stores are closed.

***New Year Painting and *Composition** (Seol-geurim: Munbae) ..... According to the custom existing until the end of the Yi Dynasty, the Drawing Office of the palace called *dobwa-seo* made paintings of *suseong* (angels) and of *jigil sinjang* (spirit of power) and distributed them to other offices. These paintings were the object of gift exchanges to some extent. The paintings were symbols of longevity and expressed the wish to celebrate another's longevity. This custom was related to the new year's celebration, and the paintings were called *seol-geurim* meaning paintings of the year.

Also two pictures were drawn on the posts of the palace main gate, one of which was the picture of a general with an axe and the other was of one with a *bujeog* (abracadabra) and wearing golden armour. The size of the drawing was about a foot square, and it was called *munbae* meaning gate plaque.

Other pictures, such as a god general arresting evil spirits and so on, were also drawn and posted on other gates of the palace and official houses. Some citizens also imitated this as a means of warding off evil spirits and spirits causing disease.

Luck-ladle (Bog-jori) ..... It is the custom to buy bamboo-ladles first thing in the morning of new year's day. On this occasion the bamboo-ladle is called the Luck-ladle. So the ladle-sellers start soon after midnight on new year's eve going round towns and villages, shouting, "Luck-ladle selling, luck-ladle selling." The ladle is used in kitchens in washing and scooping grain.

It is thought that the custom of the luck-ladle originated

from its use in sorting grains; so with the luck-ladle one can scoop only good luck.

Warding off the Night Spirit of Bad Luck (Ya-gwang-i jjod-gi) ..... There is a folkstory about a night spirit that sneaks into people's houses in the night of the first day of the new year and tries to put on the family's shoes and, when it finds a pair which fits, it steals the shoes and the shoes' owner suffers bad luck all that year.

So the family brings all shoes into the living room and puts all lights out and goes to bed early that night. To ward off this bad luck spirit of the night, people hang a sieve on the front gate so that when the spirit comes to the house it starts counting the holes of the sieve, and may have to count them over again for it surely confuses the holes counted with those still to be counted, until the night wears out and day breaks—when the spirit can no longer stay around. In some areas the people let off fire-crackers as a means of scaring off the night spirit and hang a sieve on the gate soon after sunset.

Bad Luck and One's Bad Luck Year (Means for Evading Samjae) ..... *Samjae* is a Buddhist term, meaning the three calamities: flood, fire, and typhoon. The three personal calamities are war, epidemic, and famine. There is a rule for finding one's luck year. A person born in one of the years corresponding to the animal sign of the Serpent, Cock or Ox meets his bad luck in the years corresponding to the Pig, Rat and Ox; a person born in one of the years corresponding to the Monkey, Rat or Dragon meets his bad luck in the years corresponding to the Tiger, Rabbit or Dragon; a person born in one of the years corresponding to the Pig, Rabbit or Sheep meets his bad luck years in the years corresponding to the Serpent, Horse or Sheep; and a person born in one of the years corresponding to the Tiger, Horse or Dog will meet his bad luck year in the years corresponding to the animal signs of the Monkey, Cock or Dog. Everyone, man or woman, comes to his bad luck year after the ninth year from the year of his birth.

As a means for avoiding bad luck in one's bad luck year, people attach a picture of three eagles to the gate of

the house.

It was said that a person in his bad luck year should be cautious and careful in everything during that year.

Hearing and Divining (Cheong-cham) ..... Early in the morning of the first day of January, a person gets up and goes around anywhere without aim or direction and notices what kind of sound first comes to his ears. According to the kind of thing he hears first on this morning, he divines his luck for the year. This kind of divining is called *cheongcham* which means hearing-and-divining.

Divining by the O-haeng Theory (O-haeng-jeom) .....

Divinations by Master Tojeong

The meaning of the word *o-haeng-jeom: o-haeng* is literally the five elemental substances—metal, wood, water, fire and earth—and *jeom* is divination, so the whole word means divining one's luck through the operations of the five elementary substances. This kind of divination is a popular practice among the people, especially during the first half of January. To do it, five small pieces of wood are prepared. Each piece has two sides, the front and the back, and is made so as to fall on only either the front or back side. On its front side, each piece of wood bears one of the five letters representing the five primary substances. When it is ready the person whose luck for the year is to be divined will cast the pieces all together, reciting incantations or making prayers for good luck, and then read the letters on the pieces that fall with the letter side up. This reading is the person's lot (fortune). There also is a book that provides analysis and interpretation for this kind of divination.

Some examples of the incantations and lot analysis and interpretation are as follows:

INCANTATION (example): "There are words under heaven and also under the earth; if they can be communicated, do so immediately. Now so-and-so, born at such-and-such an hour, date, month, and year, living in such-and-such town, and province, wants to know his personal fortune of good or bad luck. Oh, God, please reveal ....."

SAMPLES OF ANALYSIS AND INTERPRETATION OF LOTS:

1. LOT ... **"Metal, wood, water, fire, and earth" (good lot).** The *kirin* (a fabulous creature which is said to appear on earth as an announcement of the birth of a sage) and *bonghwang* (a pair of imaginary and sacred phoenix, *bong* being the male and *hwang* the female, supposed to appear when the world is prosperous with the reign of a righteous king) support literature, and the dragon and tortoise congratulate happy events. So bad luck and misfortunes disappear and good luck and blessings come in. The interpretation is that because the five planets are bright in the

sky a person with this lot will see his offspring grow prosperous and live long.

2. LOT ... **"Metal" (medium lot)** ... It is better to change the old and seek the new. A fish is knocking at the dragon gate, indicating a common person turning out to be a genius. The interpretation of this lot is that when a person is planning an enterprise, some noble will appear and make prosperity for him.

3. LOT ... **"Wood and fire" (poor lot)** ... Fire orginates from wood and burns wood, so a favour done for another will be returned by hatred. One has no peace of mind and may suffer misfortune in a foreign land. The interpretation of this lot is that wood is burnt to ashes which are scattered and smoke which is dissipated. So one's good luck is lost and accusation will be directed toward him.

Game of Four Wooden Blocks (Yud-nori) ..... There are many kinds of games enjoyed by the people during the new year's days among which *yud* is the most popular, starting on the first and continuing until the fifteenth of the month. And this is the game that makes people feel the merry new year spirit most of all.

Yud is a set of four blocks, carved in uniform size from some kind of hard wood, with a flat side as the face and a convex side as the back, so that they can rest either on the flat side or on the round side. There are two kinds of *yud,* one called Stick-*yud (jangjag-yud)* since the wood block is long like firewood, and the other called Chestnut-*yud (bam-yud),* which is small and short. Chestnut-*yud* is essentially the same as Stick-*yud,* but very small. Farmers in the southern part of Korea more widely use this kind.

In playing, a score board is necessary on which is drawn a square and a diagonal cross connecting the four corners of the square, much like the diagram of a baseball field. One corner of the square will be the starting point as well as the home base; the second corner the first main base, the third the second main base, the fourth corner being the third main base, and the crossing point in the centre is the central base. There are also four stepping bases in

Game of Four Wooden Blocks (*Yud-nori*)

between the pairs of main bases including the home base, but two stepping bases in between the central main base and each corner base. With an entering token on the starting base and the *yud* sticks, one is ready to play.

The playing rules are as follows; to win, a player or team of players has to have four tokens called *mal* (horses) run through the course drawn on the game board either all the way through the outer main bases or by a short-cut course through the central base, depending on the lot readings. Two persons or more, or two teams or more,

can play this game. They cast the *yud* sticks in turn and read the *yud* on the ground. The reading has only numerical meanings, one, two, three, four, and five. When all four blocks of *yud* fall on the ground with all flat sides down, it is called *mo* meaning the numerical score of five with the right to cast the sticks once more; when one flat side is up, it is called *do,* meaning only the numerical score of one and no more; when two flat sides are up, it is called *gae* meaning two and no more; when three are up, it is called *geol,* meaning three and no more; and when all four flat sides are up, it is called *yud* meaning four with the right to cast again. These are the five possible scores of the *yud* lots. When a player finishes casting, usually one casting, unless his first turns out to be a score of four or five, he runs his horse or horses on the game board according to the score he earned by casting the sticks. If he scored three, he puts his horse on the third base, counting stepping bases and corner or central bases with the same value along the course. Each cast means a move for one horse and a move can be from one to five steps. Then he stops and waits until his turn comes to cast again, unless by scoring four or five he earns the right to cast once, twice, or more running. When the running horse happens to stop on a corner base, it has to change its direction along the short-cut course. When a running horse comes to any base which is already occupied by an opponent's horse, the opponent's horse is dislodged and must go back to the start again. A player can have several horses running on the board at the same time, but one casting can entitle only one horse to be moved. And he can have two or more horses running together only when the horses join on a base and, thus, can run together whenever action is taken since they are friends. If they were not, the first horse on the base would be rejected and put back to the start.

In this game, there is constant excitement for the horses in front may be put out by the horses following: and the odds are even.

Yud is peculiar to Korea, and very ancient. Today, *yud* is played mostly for amusement, but in the past it was popular among farmers as a method of divination for the year's crop as well as for individual fortunes. In any

case, however, *yud* is primarily for the new year's days.

There is a poem about *yud* by Yu Man-gong during of the Yi Dynasty as follows:

Tossing high the *yud* sticks,
Which sound like jade as they fall,
Men playing lay against the odds,
Get more eager, even foolish,
Clapping and shouting in excitement,
Shaking the houses and ground.

Divining with Yud (Yud-jeom) ..... During the new year's days, people cast *yud* to divine their luck for the year.

The method is to cast *yud* three times and read the numerical score in the order of casting, such as one-one-one (*do* and *do* and *do*, as mentioned in the previous section under the *yud* Game). This is the lot for the person who played. Then refer to the book which provides the analysis of all possible 64 lots, as follows:

111 The baby meets his mother.
112 A rat is in the warehouse.
113 Someone got a candle light in the dark night.
114 The fly encounters the spring season.
115 Same as 114.
121 The big stream is running upwards (against natural law).
122 One's demerit has also a merit.
123 The flying moth hits the candle flame.
125 Metal encounters fire.
131 The heron loses its feathers.
132 The hungry person obtains food.
133 The dragon enters the ocean.
135 The tortoise is in the bamboo field.
151 The tree has no roots.
152 The dead person revives.
153 Someone obtains clothes on a cold day.
155 The poor man obtains treasure.
211 The sun goes behind a cloud.
212 Someone sees the sun in the rainy season.
213 The bow loses its arrow.
215 The bird has no wing.

221 A heavy load for a weak mule.
222 The heron goes up to heaven.
223 The hungry eagle finds meat.
225 The cart lacks two wheels.
231 The baby gets milk.
232 Medicine obtained for a serious illness.
233 The butterfly finds the flowers.
235 The bow obtains arrows.
251 The rare guest is received and honoured.
252 The river fish loses its water.
253 The wave rises on the water's surface.
255 The dragon obtains the miraculous jewel
311 Big fish enter the water.
312 Obtaining a fan in the hot season.
313 The eagle has no talon.
315 Throwing the gem into the river.
321 The dragon has horns.
322 Very poor and very humble.
323 Poor gentry obtain a rank.
325 The cat meets a rat.
331 The fish turns into a dragon.
332 The ox obtains hay and beans.
333 The tree flower produces fruit.
335 The monk becomes a layman.
351 The traveller thinks of home.
352 No whip for the horse.
353 A traveller loses his way.
355 The sun reflected in dew.
511 Parents gain a son.
512 There is merit but no prize for it.
513 The dragon is in a deep pool.
515 The blind man gets in the right gate.
521 A person sees a light in the dark.
522 A person without hand and arm.
523 Better see one's superior.
525 A bow without a string.
531 A wind blowing near the ear.
532 Baby obtains treasure.
533 Obtained a person and lost gain.
535 No luck because no unity.
551 Murky expectation.

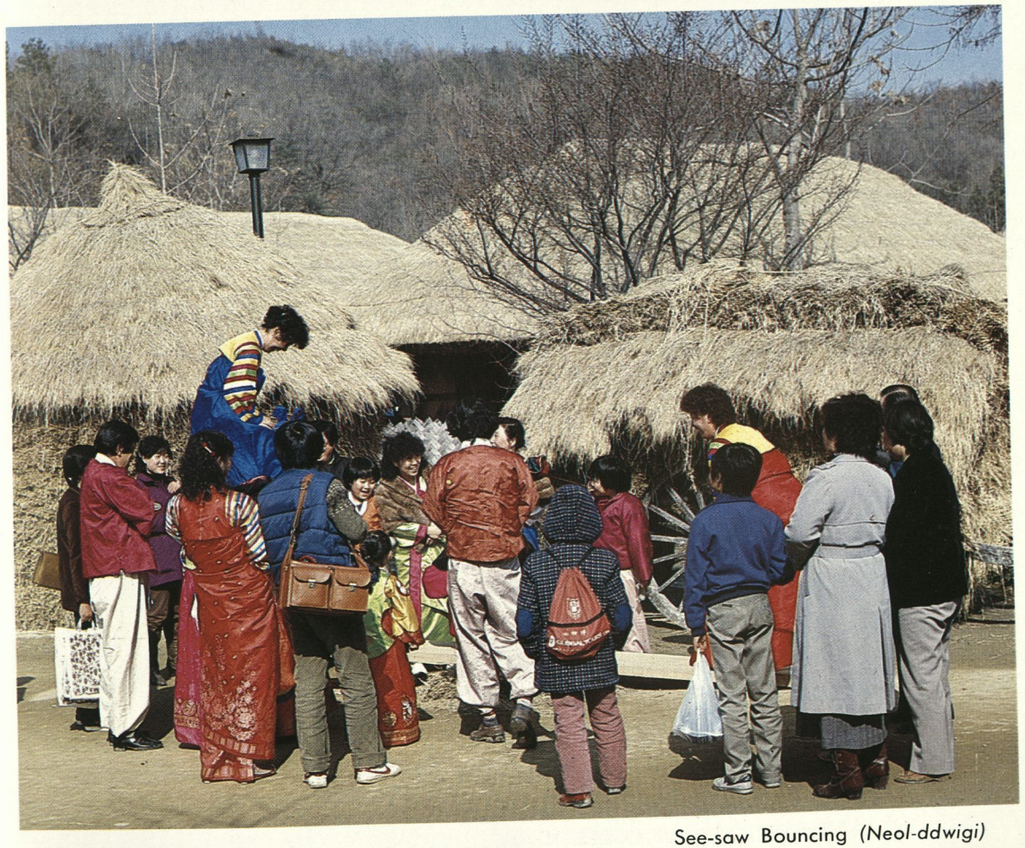
552 Fish bit the bait.
553 Flying bird encounters a man.
555 The elder obtains his younger brother.

Remark: The numerical value of four is treated as five in this divination.

A poem about *yud* divination, by Yu Man-gong, is as follows;

In the inner room *yud* divining
Is going on, laughing and whispering,
How with it be this year, oh .....
It's wide open for good luck!
My first drawn lot says
The dragon obtained the water!

See-saw Bouncing (Neol-ddwigi) ..... See-saw bouncing is a women's folk-sport and is played during the new year's



See-saw Bouncing *(Neol-ddwigi)*

days. A thick wooden board about 7 feet long and 1½ feet wide is set with a big straw pillow (or any device of the same effect) under the middle of the board. One person stands on each end of the board and they alternately jump to give bouncing force to each other. Each player is bounced high into the air and falls heavily back on the end of the board, making the player on the other end of the board bounce up in turn. The board is exactly like a see-saw except for lack of central stabilization and that the players do not ride on the board ends but stand and bounce alternately. On early spring days, the sight of women bouncing up into the sky in fine new year dresses presents a colourful picture.

See-saw bouncing is a custom peculiar to Korea and seems to have originated during ancient times when the military arts were admired, and to have been handed down until today. It also seems that women in olden times (before they were confined within the house) were very active and rode horses together with men and even played polo. During that period, the national games also were related to the training programs against national emergency.

Similar board bouncing can also be seen in the Ryukyus and, it is believed that the Ryukyu people learned it from Korea during the early part of the Yi Dynasty.

From the later part of the Goryeo Dynasty till the time of King Jungjong of the Yi Dynasty, a Ryukyu embassy used to come to Korea, and wrecked Ryukyuan sailors used to stay in Korea at times. They learned Korean board bouncing and are supposed to have propagated it in their own country.

Tree's Wedding (Namu sijib bonaegi) ..... On new year's day, people used to insert a stone between the branches of their fruit trees. This is an expression of hope for the fruit tree to produce plenty of fruit during the year, and this practice is called the tree's wedding *(namu sijib bonaenda)*.

Burning Loose Hairs on New Year's Day (Meorikarag sareum) ..... Women store all loose hair by collecting it whenever they dress their hair and the accumulations of

loose hair are burnt outside the gate on the first day of the new year. This custom is based on the folk belief that by doing so a person can be free of disease during the year.

Annual Celebration for the Aged (Sangchi sejeon) ..... It was the custom until the end of the Yi Dynasty period that court ladies of over 70 years old were presented with meat, rice, and salt. And those in official court rank whose age was over 80 and any people over 90 years old used to be given congratulatory gifts. A person who reached 100 years of age was specially awarded the first grade official rank. This was the tradition of respect for the aged during the new year days.

Buddhist Drum (Beobgo) ..... During the new year period, Buddhist monks come to the towns and villages, beating their drum to encourage the people to do good things. Each household upon the Buddhists' visit offers them rice or money.

Also the Buddhists distribute rice cake, one to each person, and the recipient offers them two for one. The custom depends on the belief that youngsters who have eaten the Buddhist's cake will have only gentle small-pox. This custom is still practised to some extent.

*__Solar God and Lunar God__ (Il-weol-sin) ..... Meaning the gods Sol and Luna. By custom in the Gyeongju area, the sun and the moon are worshipped. This was said to be a remaining form of the old customary observance of the Silla period, to offer sacrifices to Yeon-o who was supposed to be the god of the sun and to Se-o who was supposed to be Luna.

*__Ggod-ban__ ..... This is an offering of sacrificial money to a god. By custom in Jeju Island, during the first 15 days of the new year, the mountains, bushes, streams, hills, trees, and stones were worshipped with offerings, then a sorceress wearing a mask and carrying the *dog* (a kind of covered, umbrella-shaped banner borne before the king or high officials) for the god, sounding gongs and drums, goes round the village. Then the village people eagerly offered

money to the *dog* god. This observance was called *ggod-ban.*

Expansion of Life Span (Myeong jilgi) ..... When a child is born as the only son, especially in a noble family, the ladies usually go to a sorcerer during the new year's days to divine the expectancy of life for the baby. The sorcerer will be given the time and date of birth of the baby, then he divines, taking a considerable while, and usually says:

"The baby has a short span of life and you cannot be sure about his life until he reaches ten years of age."

Then the lady furnishes the sorcerer with offerings of food. At a selected time and date, the sorcerer goes to a big rock, likely on the back hill or mountain, in front of which he arranges the offerings and starts making prayers,

"We have decided the baby is to be yours and you are to be the mother of the baby. So let him have longevity and prosperity and fame. Great rock, care for him with longevity."

This prayer was thought to extend the life of the baby. And the baby will be called *dolba-wi* meaning rock stone until he reaches ten years of age.

Furry Animal Day and Non-furry Animal Day (Teol-gajin-jimseung nal: Teol-eobneun-jimseung nal) ..... The years, days and hours have their corresponding 12 animal symbols in this order: rat, ox, tiger, rabbit, dragon, serpent, horse, sheep, monkey, cock, dog, and pig. Each successive day falls to one of these 12 animal symbols, one after another.

Finding what animal the first new year's day had fallen on, the people denominate the first 12 days of the new year with the corresponding animals, such as the Rat Day, and so on, and characterize each day as a furry day or a non-furry day, according to whether the day's animal is furry or not. The dragon and serpent alone have no fur and their days are non-furry days.*

In this connection there is a folk belief that if the first day of the new year is a furry day the year will bring rich crops but otherwise the crops will be poor.

*Note: Feathers count as fur, so the Cock Day is furry.

Prime Rat Day and Rat-fire (Jwi nal: Jwi bul) ..... The first day of the year that bears the sign of the Rat is called the Prime Rat Day. Farmers believe that milling on this day causes rats to disappear during that year and some women in farming villages pretend to mill on this day. The farming village boys make rat-fires on the evening of the Prime Rat day in the fields by collecting dried weeds and straw. They compete to make more brilliant rat-fires because of the folk belief that the more brilliant the field rat fire is, the richer the crop that field with yield. Some times rat fires in many fields present a fine spectacle. They also cause trouble, too, among the villagers. The boys, and some grown-up too, stay in the field with the rat-fire until midnight and then withdraw to their village leaving the rat-fire burning.

This custom of rat-fires has the rational purpose of destroying the field rats that cause crop damage and possibly of killing the other pests as an indirect means of protecting field plants.

The Prime Tiger Day (Horang-i nal) ..... The first day in the year that bears the animal sign of the tiger is called the Prime Tiger Day and the folk belief, among the mountain villages, in connection with this day is that if a woman visits another house and uses the lavatory there, the family of that house will have hurt from a tiger. So women in the mountain villages restrict themselves to their own homes on this day.

Prime Rabbit Day and Longevity Thread (Toggi nal: Tosil) ..... The first day bearing the animal sign of the Rabbit the year is called the Prime Rabbit Day. On this day the head of the family is expected to get up first early in the morning and open the main gate; then any female member of the family can come out the living room. This custom is believed to be the way to secure the family's luck and it is believed that if any female comes out first on this day, some member of the family will have to suffer bad luck during the year.

On this day also, women work at making cotton thread. Thread made on this day has the virtue that wearing clothes

made with it means longevity for the wearer. So this thread is called *myeong-sil* (Life thread) or *sangweon-sil* (Prime thread) or *to-sil* (Rabbit thread) and is used for gifts exchanged among women on this day.

It is guessed that the word for cotton *(myeong)* has the same sound as the word for life and the thread is long, so cotton thread suggests the idea of longevity, and the gift of life thread is an expression of good wishes for longevity.

Prime Dragon Day and Dragon-egg Scooping (Yong nal: Yong-al ddeugi) ..... The first day in the new year bearing the sign of the dragon is called the Prime Dragon Day. A folk story says that the dragon comes down from heaven on the eve of this day and goes into the well and lays its egg there. The first farmer's family drawing water from the well for cooking will blessed and will have rich crops that year. So every farmer's wife aims to get up first early in the morning and go to the village well. The first one drawing water from a well should leave some clean straw on the well water as a sign that the first water has already been drawn.

Prime Serpent Day (Baem nal) ..... The first day bearing the sign of the serpent in the new year is called the Prime Serpent Day. The folk belief is that if any member of a family combs their hair on this day a serpent may invade that house during the year. So no one combs their hair on this day.

Spring Celebration and *Spring Celebration Composition (Chunchug: Chun-cheob-ja) ..... The day when spring begins is called *ibchun* (occuring about 5 Feb. in the Gregorian calendar). On this day, people make copies of phrases of good omen, and post them on the pillars and gates of their houses, in city and country alike, unless they are observing a mourning period. This custom is called *chunchug (ibchun buchinda)* meaning "Spring celebration" or "Posting spring notices".

Until the end of the Yi Dynasty, in the palace, literary officials presented compositions celebrating the spring to the dean of National Academy for selection. The best were

chosen to be posted on the pillars of the palace buildings.

Divining with Rye Root (Bori-bburi-jeom) ..... Farmers on the Beginning of Spring Day dig out a rye plant to see its root branches. If it has three branches, it is said the year will bring rich crops; average when it has two branches, and poor when it has a single root.

Mountain Vegetable Presentation at the Palace (San-namul jinsang) ..... In early spring days, onion sprouts, mountain mustard, and certain greens used to be presented to the palace by magistrates from the mountain areas of Gyeonggi province.

Mountain mustard was the mustard naturally growing in sunny places soon after the snow melts away; the greens were sprouts of *Umbellifera spinaeia* grown in underground rooms. The mountain mustard is cooked in hot water, then seasoned with vinegar-soy and is especially appreciated with heavy meals; and the greens are eaten with honey for their fragrance and sweetness.

This custom existed until the end of the Yi Dynasty.

Fete of the Tower God (Tabsin-je) ..... By the entrance of the village a stone tower or stone pile is set up to make a tutelary god and is called *tabsin* meaning Tower God. On the 3rd or 15th day of the first moon every year, the villagers gather around it and the farmers' musical band plays with dances and songs. This is called *tabsin-je*.

Sacrifice to the Seven Stars (Chilseong-je) ..... On the 4th day of the first moon, a sacrificial ceremony called *chilseong-je* is held. However the 7th day is not absolutely fixed for this ceremony, and any day within the first ten days of the year may be chosen for it. The ceremony is to offer sacrifices to the god of the Seven Stars. The seven northern stars forming the constellation Ursa Major are worshipped, and in most Buddhist temples there is a tablet house, in line with the tablet house for the mountain guardian spirit, in honour of the seven stars god. This god is supposed to have jurisdiction over human lives and power

to influence worldly affairs. There are some folk tales quoting the founder of the Yi Dynasty, Yi Seong-gye, as able to attain his wishes by offering sacrifices faithfully to these stars. Another folk tale tells that one could accomplish a first class pass in the national examination *(gwa-geo)* by praying to these stars, too. Accordingly in old times men worshipped them. Nowadays, only housewives worship these stars at home to pray for their children to grow safe and for the peace of their family, or they go to *chilseong-dang* (the tablet house where the Seven Stars god is honoured) to pray, or to a mountain river side where they set up an altar and offer sacrifices of white rice and clean water. The time for making this prayer is midnight.

Exorcismal Festival for Family Blessing (Antaeg-je) ..... Starting from the eve of the first full moon day of the year, many householders in city and country hold an exorcism service for their family fortune and for warding off evil spirits. Many foods are offered to their own family-god, and a sorceress or a blind male exorcist is invited to recite the *Antaeg-gyeong* (Home Peace Sutra).

Wooden Gourd (Namu jorong) ..... Boys and girls make wooden gourds about the size of bean grains, paint them blue, red, and yellow. They keep them with them during the winter and drop them off on roads with pennies tied to them on the eve of the first full moon day. To do so means dropping off bad luck for that year.

New Year's Rice Stack Pole (Byeo-gari-dae) ..... Farmers, on the eve of the first full moon day of the year, prepare a rice straw pole ornamented with several kinds of grain heads and erect it near their home together with a wooden pole also ornamented with raw cotton strips. This is called the rice stack pole of the new year.

This is an expression of the farmers' hope for good crops of all grains and their autumn crop's stack pile should turn out as high as their new year's stack poles.

With the same idea, some people erect a tree with plenty of branches behind their animal stable and children go round the tree early in the morning, singing songs praying

New Year's Rice Stack pole Play

for a good crop.

The stack pole will be pulled down on the first day of the second month and the farmer, putting untied grain-heads in sacks, announces "thousand sacks of rice" and

"so many sacks of other grains (german millet, beans, peas, etc.)" as he wishes to have and finally says "it is a very rich crop".

Stealing Lucky Earth (Bog-heug humchigi) ..... On the evening of the 14th day of January, poor men try to steal a handful of earth from within some rich man's house gate area and spread it in their own kitchen area on the following morning. To do so is believed to bring the poor man lucky opportunities during that year so that he may become as rich as the man whose earth he has stolen.

On the other hand the rich man also believed that if his own earth was stolen his fortune would be reduced. So some rich men even placed a guard on their gate area during the evening of that day.

The author believes that in old days people thought the earth was the source of rich crops and the gate earth was trodden by many people, so some unseen fortune might have been dropped there. This custom was observed mainly in Gyeonggi province.

Human Image (Je-ung) ..... According to the theory called *seongmyeongseol* which claimed that life and fortune was dependent on the stars, it was said that any person, man or woman, must come upon a bad luck year called *na-hu-jigseong* at regular intervals. There was a method for a person to get through his bad luck year safely. This was to make a human figure of straw to represent the person himself. The figure contained a penny or some rice with a piece of paper or material bearing the person's name and date of birth, and it would be thrown away somewhere on a road. This was to be done on the eve of first full moon day of the year. This is called *je-ung* or *je-yong*.

Or, instead of throwing the image away, boys go round and ask for *je-yong,* and the householder gives away the *je-yong* and boys take it far away and tear it open for the pennies contained in it.

The theory said that the ages of 11, 20, 29, 38, 47 and 56 for a man, and 10, 19, 28, 37, 46 and 55 for a woman are bad luck years.

Festival for the Community God (Dongsin-je) ..... Most towns and villages hold a festival for their community god once every year, but usually starting early in the morning of the 15th day of the first moon of the year.

The core of this festival is an offering to the community god usually held at the entrance to the community. In some communities a shrine is built and the god is set in it. The altar is usually built by simply piling up big stones, and where the altar is there is always a holy tree (commonly an old zelkowa tree or pine tree) in which the god is supposed to live.

The moderator of the ceremony appears at the altar three days previously and cleans up the area, spreading fresh earth and putting tabu ropes around it. Tabu rope is also put around the gate of the moderator's home.

At the community meeting, an elderly man who is clean and not in mourning will be elected to take charge of the festival, and he is called *jeju* meaning moderator of the festival. He starts taking baths and avoiding meat diet and refusing to see any person in mourning or sick persons for a week before the festival day. All the villagers are also supposed to behave well on the previous day of the festival.

On the evening of the 14th of the first month the moderator changes into new clothes, goes to the altar, arranges many kinds of food and wine, lights up around the altar and performs the ceremony at midnight reciting ceremonial prayers.

Before noon the next day, the moderator requires the secretary of the community council to call a meeting at which he makes a report on the ceremony performed and the expenses. These matters will be discussed and decided with regard to the following year's festival, then a new secretary of the community will be elected. When all is finished, all the members go to a party with the ceremonial foods and wines which were used as sacrificial offerings to the village god.

This ceremony is to pray for blessings and good crops for the village.

Ear Clearance by Wine (Gwibalgi sul) ..... Early in the morning of the fifteenth day of the first moon, a cup of

wine makes a person's ear sensitive to hear lucky things. On this day all members of the family, men and women, old and young, drink a cup of wine which is called Ear Clearance Wine *(gwibalgi sul).*

Boil Fruit (Bureum) ..... In the early morning of the first full moon day, folk eat chestnuts, nuts, ginsaeng, and pine seeds, crushing the hard crust in the mouth, saying ''Keep me safe during the twelve months of this year without a boil''. This is called eating *bureum (bureum meog-neun-da)* or crushing *bureum (bureum-ggaenda). Bureum* is the collective word denoting all the kinds of fruit eaten on this occasion.

It is said that by eating nuts on this day one can be free of boils. Others say that it is good for making the teeth strong.

The latter idea is reasonable and similar customs existed also in China and Japan.

Medicinal Rice (Yag-bab) ..... On the fifteenth of the first moon, people used to make a rice dish called *yag-bab* meaning medical cooked rice.

To make this food, first steam glutinous rice, and mix with such fruits as dates, chestnuts, and pine-nuts; then add wine, sugar, and soy sauce, and steam it again. The dish is also called *yagsig,* meaning the same thing, and is much appreciated by the people.

This dish may have started during the Silla period since there is an article suggestive of this entitled ''Shoot the harp box'' in the first volume of the *Samgug-yusa,* reading as follows: ''King Soji on *mujin* day in his tenth year of his reign was on his way to Cheon-cheon-jeong (a pavilion), when a crow and a rat cried out on the way. Then the rat in human language said, 'Follow where the crow goes'. The king had his man follow the crow, and there appeared an old man from a nearby pond and presented a letter in an envelope for the king. The man took the envelope to the king who saw written on the envelope, 'If this envelope is opened and read, two persons will die, otherwise one.' The king decided not to read it for he prefered to save two lives rather than one. But his geomancer

advised him that the two persons meant other people while the one meant the king himself.

So the king opened the envelope and read, 'Shoot the harp box'. The king hurried back to the palace and ordered his man to shoot the harp box. A monk was found dead in the box and it was found that the monk had an illicit relationship with the queen and was hiding himself in the box to wait for a chance to kill the king. So the queen was also killed. Thus two persons were killed. Since then, this occasion became an annual observance and people used to observe the 'prime rat day', the 'prime pig day', and the 'prime horse day' of the first moon as days when every one should be careful and not do anything important, and set up the fifteenth day of the first moon as the 'crow ceremony day' and made offerings with glutinous rice food, which lasted for a long period. It is not difficult to imagine that the glutinous rice food of this day has gradually developed into the *yag-bab* of today.

Mixed-grain-food (Jab-gog bab): **Good-luck wrapping** (Bog-ssam) ..... On the 15th day of January, country people cook all kinds of grain mixed together and also present this mixed-grain-food to their neighbours.

And on this day, they eat food wrapped in sheets of dried sea-weed or dried large leaves of edible laver called *chwi,* which is called luck-wrapping.

Miscellaneous Dried Plant Food (Mugnamul-bab) ... On the 15th day of the first moon people prepare and eat mixed plants such as dried bracken, mushroom, pumpkin, cucumber, eggplant, and radish leaves which have been soaked in water well and washed clean and seasoned. According to folk belief one could well withstand the hot season during that year by eating this mixed plant dish.

Divining the Year by the Cock crow (Dag-ureum-jeom) ..... Early in the morning of the 15th day of the first moon, farmers count the cock-crow to see if it is more than ten times which means a year of good crops.

Month Divining (Dal-bureum): **House Divining** (Jib

bureum) ..... Farmers on the 15th day of the first month divine each month of the year. The method is to prepare 12 beans (or 13 when the year has 13 months) each bearing the mark of a month in order, and put them in a split stalk of german-millet. The stalk is then tightly bound and put in the well. On the following day, the stalk will be taken out and opened again to see the month-beans. It is said that the degree of swelling of each indicates each month's weather, whether it will be wet or dry. This is called *dal-bureum* (Month divining).

In the same manner, they also divine the fortunes of each householder of the village only they put the marks of each house-headman on the beans and a well swelled bean indicates prosperity for the corresponding family. This is called the house swelling divination *(jib-bureum).*

Bowl-ash Divination (Sabal-hoe-jeom) ..... In the evening of the 15th day of the first month, farmers put ashes in a bowl and lay the main kinds of grain on top of it and put the bowl on top of the roof. The following morning, they check the sample grains if any one kind had fallen off to indicate that the corresponding crop would be rich in that year. This is called *sabal-hoe-jeom* meannig "Bowl-ash divination".

Note: When the bowl is put on a house roof which is sloped the grain may fall off the ash for even the slightest cause.

Shadow Divining (Geurimja-jeom) ..... Farmers on the 15th day of the first month used to divine the year by measuring the shadow of a stick by moonlight. When the moon rose high in the sky, a pole about a foot long was placed upright in the garden and the shadow was measured. When the shadow length was eight-tenths, the wind and rain would be ideally uniform during the year and when it was six or seven-tenths, the wind and rain condition would be neither bad nor good; and when it was half, the crop of that year would be poor, and when it was four-tenths there might be pest and flood damages and when it was three-tenths the crop might not ripen.

Heat Selling (Deowi palgi) ..... People get up early

before sunrise on the morning of the 15th day of the first month, cut an eastern branch of a peach three and make it into a ring and put it on the neck of dog. They make a straw rope ring woven anticlockwise and put it on the ox's neck, saying in both cases, "Do not have sunstroke this year". A man goes round the village and calls his friend's name and when his friend replies he says, "You buy my sunstroke this year", but if on the contrary his friend say this phrase first then he is supposed to have bought his friend's sunstroke that year instead of selling his. This is called heat or sunstroke selling and people are busy going around to sell their sunstrokes before sunrise that day. Selling one's sunstroke meant that one who had sold his sunstroke would be free of sunstroke that year and could withstand the heat of that summer.

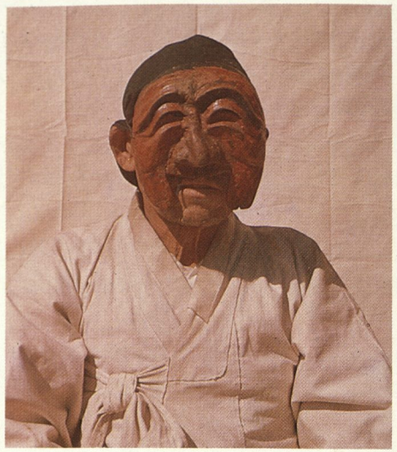
This folk custom is nation-wide but the details vary from place to place.

Byeol-sin-gud in Hahoe ..... From the second to the fifteenth day of the first moon, in Hahoe-ri, Pung-cheon-myeon, Andong-gun, a shamanistic ceremony to worship and entertain the tutelary deity of the village is carried out by the ceremonial minister called *sanju,* once in every tenth year (regular ceremony) or any year when their deity's will is revealed (special ceremony). This is the ceremony known as *byeol-sin-gud.*

A considerable expenditure is called for by the large scale ceremony, and the cost is met by donations from the villagers. There are several reasons, however, why both the regular ceremony and the occasional one requested by the spirit should be carried out without fail. One reason is that the villagers believe and fear the goddess's displeasure and the consequent divine punishment which is supposed to appear in the forms of plague and disaster striking the village if they fail to carry out the regular ceremony in every tenth year. The mask play of Hahoe is performed at the time of the greater ceremony to avert the spirit's displeasure.

Preparations for the major ceremony get under way on the eve of the lunar new year, after the decision to perform the ritual has been made by the heads of the village. The *sanju, gwang-dae* (actors) and other ceremonial officials

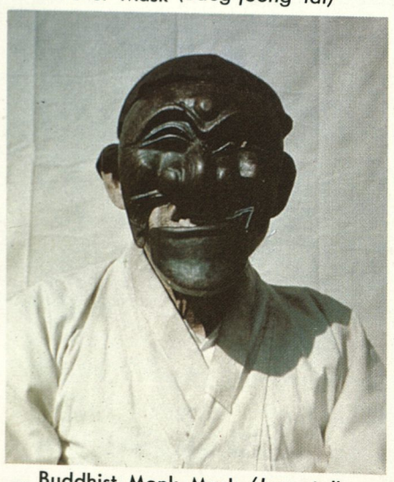
Scholar Mask *(Seonbi tal)*



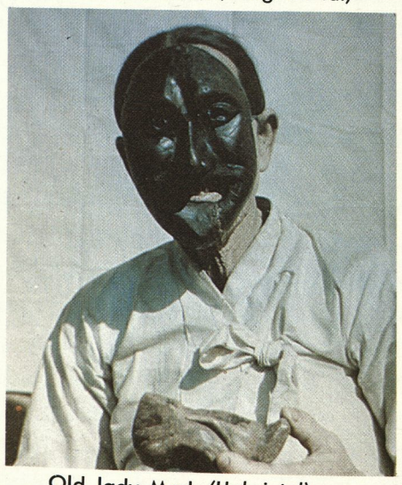
I-mae Mask

Butcher Mask *(Baeg-jeong tal)*

Nobleman Mask *(Yangban tal)*

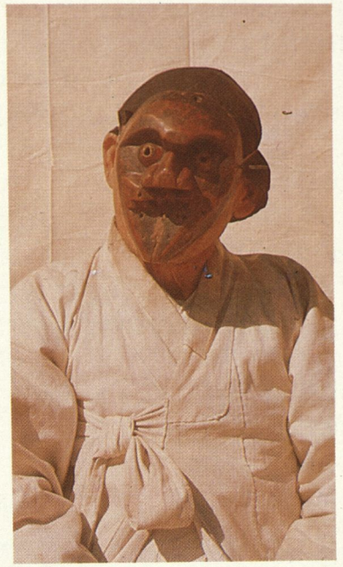


Buddhist Monk Mask *(Jung tal)*



Old lady Mask *(Halmi tal)*

Bunae Mask



Chorani Mask

Young woman Mask *(Gagsi tal)*

observe a ritual fast and take a bath for purification. The villagers are forbidden to eat meat; straw tabu ropes are fastened around the village hall where the mask play is to be performed; the ground in front of the hall is spread with fresh sand, and may not be trodden on. The *sanju* becomes the moderator of the ceremony and takes a carpenter, who has also undergone the fast and bath, to a hill to have him make a new pole out of a suitable pine tree for the spirit's bell.

Then early in the morning of the second day of the new year, the *sanju* goes to the place where the masks and bell are kept and offers a simple sacrifice before the box containing them. Then he takes out the bell, and hands the masks to the actors who put them on. Then, carrying the bell, he leads the three representatives of the village council, actors and musicians, a total of sixteen persons, to the top of the hill where the *seo-nang-dang* is situated.

Sacrificial offerings of wine, fruit, rice, cakes, and other fine foods, are set forth beore the altar, and then the *sanju* puts the bell on top of the newly carved spirit pole. Then the *sanju* invokes the spirit to descend and stay on the pole. His prayer is accompanied by the mask dances and music of the actors and musicians. The mask performed here is the

main and original one.

When the prayer is over, and the spirit has descended on to the pole, they escort the holy bell down to the village with music and dances. They are welcomed by the villagers on the way to the village hall, where another specially made altar for the pole is set up. After the arrival at the hall, the 16 members of the group are forbidden to return to their homes until the 15th of the month when the ceremony is finished. The *sanju* sleeps separately from the actors and they are secluded in their rooms in the hall at night and cut off as far as possible from any external contact.

The spirit pole, wrapped in hemp cloth, tours the village once every morning, born on the shoulders of two actors with its head (i.e., the top of the pole where the bell is attached) pointing forward. It begins early in the morning, first visiting the spirit's mother-in-law, the spirit Sam-sin, by appearing in front of the zelkowa tree, and greets her by dipping the bell tip. Next, it calls on the *sanju's* house, then the homes of the other villagers, and finally returns to the altar.

In each household, the pole is welcomed because the villagers believe the goddess's appearance in their home wards off evil spirits and brings blessings for their home for the coming year. So they gratefully offer sacrifices of grain, hemp, and silk cloth, and prepared food. They tie cloth to the pole and arrange the grain and prepared food before it. This food is eaten by the actors before they leave the house. The grain and cloth is collected to meet the expenses of the ceremony and the surplus, if any, is used for the welfare of the community.

For their own pleasure, the villagers like to have the mask play performed in front of the village hall when the sacred pole is not touring the village. This play consists of first: the scene of the *Gagsi* and the Monk; second: the scene of the *Yangban* and servant. *Seonbi* and his concubine; third: the *Halmi* and *Yeonggam* scene; fourth: "lion fighting"; fifth: the scene of a butcher butchering an ox. The play thus performed usually lasts from dusk until late at night. If there is no moonlight, dried pinewood torches are kindled to light the scenes. In front of the *seo-nang-dang* an altar will be set with sacrificial offerings and the final

ritual is enacted. To soothe and pray for the ascent of the goddess, the original mask dance is performed which was done whine the spirit came down on the second day of the month.

The spirit's tour of the village lasts until the 15th day of the month. On the last day, she goes back to the *seonang-dang* on the mountain escorted by the actors and a crowd of village people.

Fete of the General Representing Might (Jang-gun-je) ..... A wooden or carved-stone figure about 5 feet tall was usually erected by the entrance of a village, around which all villagers gathered on the 15th day of the first moon every year to hold a fete with sacrificial offerings. One who is supposed to have the best luck on that year by the divining method called *saeng-gi-bog-deog-jeom* (strength, happiness, and favour found on a certain day of birth) is chosen to be the moderator. This kind of fete with sacrificial offerings is called *jang-gun-je* or *jang-seung-je* or *susal-je*. This fete is for the *jang-seung* representing 'might' who is worshipped as a tutelary god of the village.

Fete of the Water God (Susin-je) ..... On 15th day of the first noon, people living near an embankment or river side hold a fete for the water gods, which is also called *cheon-je* meaning 'the river fete' or *bog-je* meaning the same thing, to ward off misfortunes involved with water or the embankment.

Dog's Holiday (Gae-boreum-swigi) ..... On the fifteenth day of the first Moon, people do not feed their dog because of the belief that if the dog is fed on this day there will be many flies and the dog will become skinny. Because of this, "the dog's holiday" today means a person on fast.

Food from a Hundred Houses (Baeg-jib-bab) ..... On the fifteenth day of the first moon, some folks ask for a little food from a hundred houses. As a remedy for a boy who suffered from spring fever and became thinner and whose face was darkening, the boy ate food collected from a hundred houses, sitting face to face with the house dog

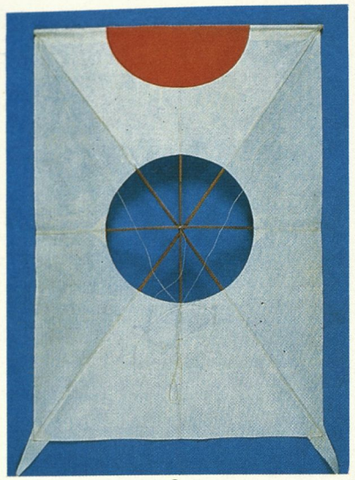
Kite-flying *(Yeon-nalligi)*

and sharing the food with the dog by giving and taking a spoon alternately. This was occasionally observed in some areas.

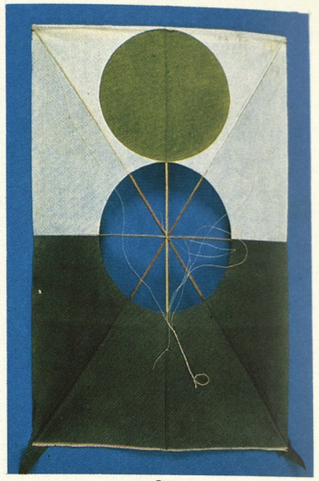
Penny Game (Don chigi) ..... Two or three or more boys in their early teens, gather near a house wall. They draw a half circle on the ground to play with pennies. A small hole just big enough for pennies to fall in is dug in the centre of the half circle and a mark at a distance from the centre hole is made. Each boy in turn throws a penny into the hole in the semicircle to decide the playing turn. The one whose penny falls into the hole or closest to it is the first player and the one whose penny falls farthest from the hole is the last player. When the playing turns are decided, each boy contributes a certain number of pennies and the first player collects them all. Then the player throws all the collected pennies together toward the hole from the marked distance. Any penny that falls into the hole is the player's winnings and the next player points to one of the scattered pennies and the next player throws a quoit to hit the indicated penny and if he hits it he wins it too, and the playing turn goes to the next player. When it happens that there are more than two pennies overlapping, the thrower has to hit the bigger of the aggregated pennies and if he hits it he wins all the aggregated pennies. And when there are more than two of the same size in aggregation, the next player points to the one which is more difficult to hit. When the quoit hits other pennies, his hit becomes nil and he has to give out his pennies in corresponding number to his mishits. Thus the playing goes on through all the players and each player in his turn displays his skill in trying to win back more pennies than he has contributed and when all the pennies are won, another contribution is made and the game goes on. This kind of game is popular during the first full moon days of the new year. Boys nowadays play with any round things instead of pennies.

Kite-flying (Yeon-nalligi) ..... In country and city, boys and young men fly their kites, starting the first day of the year and ending on the fifteenth day of the moon. On the

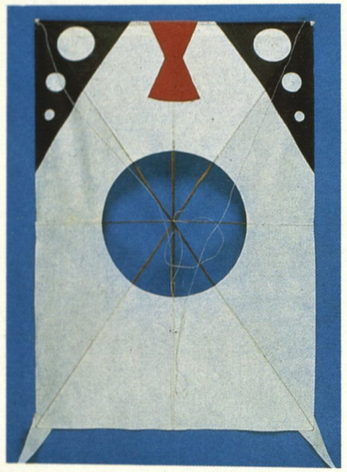
1



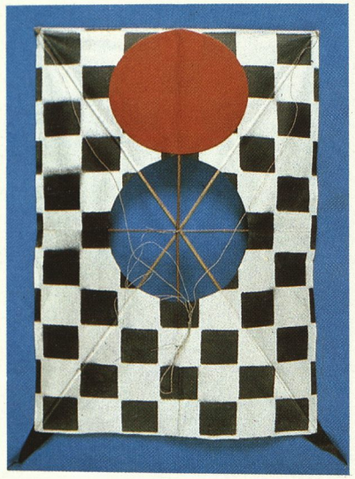
2



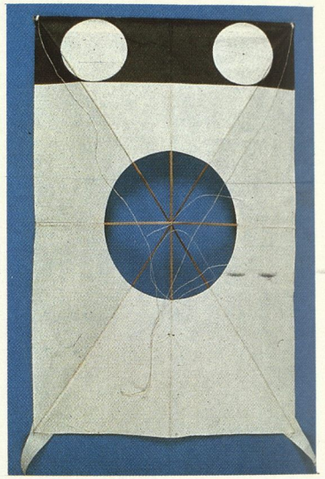
3



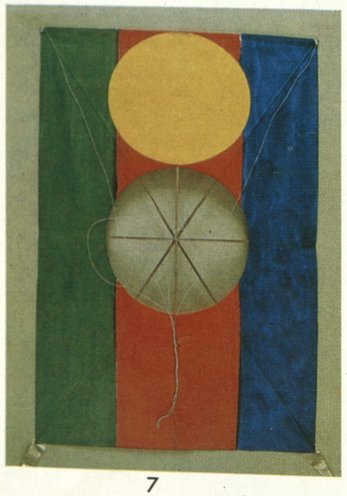
4



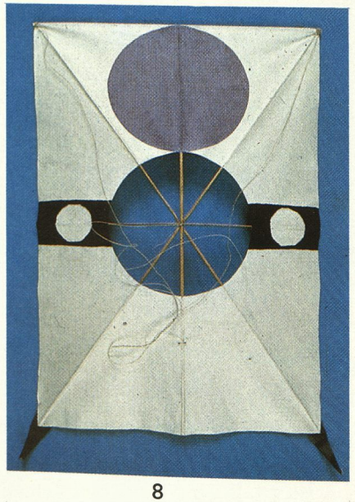
5



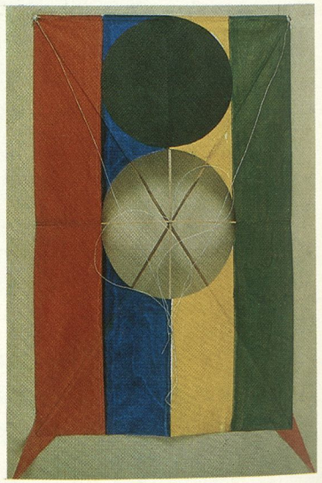
6



7



8



9

1. Red skirt kite *(Hong-chima yeon)*
2. Red half moon kite *(Hong-bandal yeon)*
3. Blue skirt yoen *(Cheong-chima yeon)*
4. Big-eyed Corner hair and ears with long nose imprint *(Nun-ggal-gwimeori-jang-gun-ginko-bagi)*
5. Go board kite *(Badug-pan yeon)*
6. Eyed head belt kite *(Nun-ggal-meori-dongi Yeon)*
7. The tricolor skirt *(Samdong-chima yeon)*
8. Eyed waist belt yeon *(Nun-ggal heori-dongi yeon)*
9. Four color skirt kite *(Sa-dong-chima yeon)*

Eight divine diagram drawn kite *(Guri-pal-gwae yeon)*

last day. when it is supposed to be the end of the kite flying season, they write letters meaning 'warding off bad luck' on the kite and fly it as high as they can, then cut the thread and let the kite fly far away with its whole length of string. This means that they send their bad luck for the year far away with their kites.

Kite flying is also appreciated by elderly men and the greatest excitement is in an engagement where both kites are managed so as to cross their strings and the friction between the two threads causes one thread to break. This is the main kind of kite flying contest and kite fliers eagerly sharpen their threads, by treating the thread in glue mixed with porcelain or glass powder and letting it dry. The thread becomes rough and coase. This process is called *gaemi*.

Treading down the Earth Spirits (*Jisin balgi*)

The flying kite is not stationary but moves in all directions, climbing, diving, or running side-ways, and the factors in winning a kite engagement are the flier's technique and the thread's sharpness. Kite flying comes to its peak a few days before the first full moon day of the year; on the full moon day they fly the 'devils off' kite; after that the kite is usually forgotten; and when there is anyone who still flies a kite he is called by the insulting nick name *gori-baegjeong* meaning a very humble fellow who makes willow hampers.

In making kites, usually white paper called *changho-ji,* such as is used in paper windows, is cut in rectangular shape, with a central hole. The head portion is folded back, and five bamboo struts are attached with glue; first the head, second the waist, third the vertical spine, fourth and fifth the diagonals, all but the head strut running through the centre of the hole in the centre of the kite body. A roundel or half circle of paper is pasted on the forehead

Treading down the Earth Spirits (*Jisin balgi*)

of the kite and decorations are made with colors on the kite body. According to the coloring, or design of the decoration, the kite is named a mark kite, half moon kite, red half moon kite, five color kite, and so on.

The kite has existed in almost all countries of the world, today as well as in the past. In Korea, historical records indicate the earliest kites in the Silla period; but it is not difficult to imagine that the kite may have existed even before then. (See also the author's 'Survey of Korean Kites').

Thread Contest (Eulleong-jil) ..... This is a boy's game in connection with kite flying. They fasten stones to the end of an odd piece of kite flying thread, entangle their threads with one another and pull, hoping to break their opponent's thread.

Treading down the Earth Spirits (Jisin balgi) ..... This is a kind of mask march performed by the farmers in

Gyeongsang provinces on the 15th day of the first moon. The main characters in this performance are called Sadaebu, Paldaebu (prominent social figures) and the hunter. The two former dress up with a large crowns and long smoking pipes, and stand in front. Next is the hunter who bears a sack containing a dead pheasant on his back and a wooden gun on his shoulder. Behind him line up many people wearing all kinds of mask, loudly palying and beating all kinds of farmer's musical instruments. They march in procession, visiting the village houses, especially the rich man's house where they perform the festival ceremony called *jisin balgi* for that family.

During the performance, they shout in a loud voice, "Come good god of the eath; away the miscellaneous spirits; all kinds of good luck and blessings come to this house," dancing and treading on all the earth around the house.

This treading on the earth makes the earth more compact and means that unlucky things will be suppressed, thus this family will have only good luck. In return, the householder offers wine, food, grain, and money. The offered goods, except prepared foods, are accumulated and spent for the benefit of the community.

Spirit Burying (Mae-gwi) ..... From the second day until the 15th day of the first moon, in all farming villages, the farmer's bands start their customary new year playing. Each member wears a square hat called *goggal.* They line up in a procession with musical instruments, (drum, long drum, brass gong, and so on), start playing their music vigorously and march around the village, visiting each farm house where they sing and dance. The playing of the farmer's music band on this occasion is related with the folk belief called Maegwi meaning burying evil spirits in order to prevent them from causing any trouble during the year. This is a method of praying for blessings. Each house, in return, offers some grain and money which will be saved and spent for the benefit of the community.

Note: This is esentially the same observance as the preceding 'Spirit Burying', but called by another name in the Honam area.

Wheel Fighting *(Sure-ssam)*

Wheel Fighting (Sure-ssam) ..... In the areas of Chuncheon, Ga-pyeong, and Andong and elsewhere there is the custom of wheel fighting. On the fifteenth day of the first moon, the villagers make single wheel carts. The main fighter rides on the cart and several men drive it. All the villagers form into a group and they go to a field where they meet another village group and the fighting takes place. The folks claim that a good rich crop comes to the winning village that year.

Farmer's Band Music *(Nongak)*

New Year's Farming Banner Celebration (Nonggi-maji) ..... This is a kind of farmer's band custom performed mainly in South Korea on the 15th day of the first moon. On this day, several community bands with their own banners gather in one place. All the banners thus gathered are placed in order according to their seniority of establishment. The farmer's bands exchange courtesies in front of the banners and play their music all together. Then they go into a merry party for the rest of the day.

Moon Reception Play

Moon Reception (Dal-maji) ..... On the evening of the first full moon day of the year, farming people go to the hills with burning torches. On the hill they welcome and salute the rising moon with their torches. On this occasion the many torch lights present a fine spectacle.

Also people divine the year's crop by seeing the rising moon. When it is reddish, it indicates drought; whitish means flood; when it is inclined northward, it indicates good crops in the mountain area, but southward favours the coastal area. More detailed prediction can also be made by further analyzing the impression of the rising moon.

Torch Fight (Hwaedbul-ssam) ..... Among farming communities on the evening of 15th day of the first moon,

each village's people go to a hill, form a village team, and stand in positions facing each other for a torch fight. Young men and boys participate in this. They prepare as many torches as there are people in the family. When all are set, at the signal of a gong they go to the hill which is to be the battle field. While waiting for the full moon to rise, they agitate the opposite team with words to make them angry. When the moon rises, a signal gong is sounded and a brave man with his lighted torch advances toward the opponents. Probably one of the opponents will respond and they have a torch fight. More follow and there may be mass fighting like a real battle. This occurs not only in one place but in many fields at the same time. Some may surrender and get out of the fighting line. The fighting is simply

Lion Mask Play *(Saja noreum)*

beating one another with the torches which are just burning bundles of straw or wild weed. Young men fight with young men and boys fight boys. The fighting ends as all the torches are consumed and the result is judged from the total activity. Injury very rarely occurs but burned hair and torn clothes are common. Nowadays, this kind of fight can rarely be observed, except in remote regions. They claim that good crops will come to the winning team's village.

Lion Play (Saja noreum) ..... On the 15th day of the first moon, the lion play team, two men wearing an imitation lion mask and skin, goes around the village accompanied by music. The team visits well-to-do houses, dancing and playing in the garden. Each house offers in return some grain

Lion Mask Play *(Saja noreum)*

Bridge Walking *(Dari balgi)*

and money which is collected and spent for the benefit of the community. In some places this play is called *saja noreum, juji noreum,* or *saja nori* depending on the local dialect, but all mean the same: Lion Play. This play has the original meaning of chasing evil spirits away from the house and the village.

Bridge Walking (Dari balgi) ..... Folk belief says that a person who walks on a bridge on the night of the 15th day of the first moon will be free from foot trouble during that year and that a person who walks over 12 bridges that night can escape all bad luck during the months to come. So on that night, men and women, old and young, come out of their home and walk on bridges.

According to Yi Shwu-gwang's book, *Jibong-yuseol,* the custom of bridge walking on the first full moon night started during the Goryeo Dynasty and on this night, men and women in couples walked the streets all night and the street was so crowded that women's bridge walking on this night was prohibited and women did it on the following night (of the 16th day). By this we can see how popular this custom was then.

During the Yi Dynasty, some noble classes disliked the confusion of the crowd of commoners and they did their bridge walking on the eve of full moon day and this was called the noble's bridge walking *(yangban dari-balgi).* After the middle of the dynasty (when the custom of women's confinement grew), women's bridge walking gradually declined.

There is no clue as to the origin of this custom, but there is a theory bases on the ''word-disease relation'' since ''bridge'' and ''foot'' have the same sound in Korean.

Human Bridge Stepping (Nod-dari balgi) ..... This is a folk game played by young women especially in the areas of Andong, Euiseong, etc, in the south-eastern part of Korea. On the first full moon night of the year, young women finely dressed gather at a village ground. It is just like an outdoor party at the beginning and when many are gathered, they line up in a column, thirty, forty or more. Then they bend forward, each one holding the waist of the one in front

Human Bridge Stepping *(Nod-dari balgi)*

with both arms and the line looks like the stretch of a bridge. Now the person at the end steps up on the back of the person in front of her bending forward, and two more persons on both sides support her. The one on the human bridge starts walking along all the backs and each step is tuned to a song sung by the stepper and the others in chorus. Thus they play singing under the moon until late. The meaning of the phrases sung by the players is a follows:

Soon turned out the human bridge over the clear stream.
Whose land is it? It is our country's fertile land.
Whose roof tile is it? It is the royal king of this country's.
Guests have come, guests have come to Gyeongsang provinces.
Where have they come? They have come here.
How many steps did he make? Fifty-five steps did he make.

What clothes is he wearing? He is in white-silk, finely. embroidered
What belt is he wearing? Official belt did he wear.
What socks did he wear? Tarae*1 socks did he wear.
What shoes did he wear? Bong-man*2 shoes did he wear.
What did he wear on his head? Maragi-hat*3 did he wear.
Wasn't it cold his hand? He was wrapped in soft cotton.
.....

There is a tradition in those areas about the origin of the human bridge game (which is also called *giwa balgi* meaning roof-tile stepping). It says that King Gongmin of the Goryeo Dynasty (1352—1374 A.D.) about 600 years ago visited the Andong and Cheongju areas with his princess when he left his palace and capital (now Gaeseong) because of disturbances. At that time the ladies of the Andong area performed some kind of merry game to entertain the princess and this play developed into the human bridge game and was observed annually.

Notes:

1) Tarae beoseon ... The Korean socks for children, quilted, embroidered on both sides, with tassels on the toe-tips.
2) Bongman-hwa ... A kind of shoe worn by nobles.
3) Maragi ... A kind of official cap worn by officials during the Ch'ing Dynasty of China, with a broad rim, a flat crowned helmet with hair-tassels all over it.

Stone Fighting (Yeon-ssam or Seogjeon) ..... Stone fighting was a kind of war game and also a young men's sport during the first moon, called *pyeon-ssam,* meaning team fighting. It is also called *seogjeon* meaning stone fighting, in Chinese character.

People belonging to a town or a community formed a team and two teams stood facing each other at a distance of about a hundred yards. Stones and pebbles were thrown toward the opponent team and when a team was scared and retreated then it was defeated.

Stone fighting already existed during the Goguryeo Dynasty period as one of the national annual customs and even the king used to watch it. It is easy to see that this custom was a military game and related to the national war

training program.

Stone fighting existed until the end of the Yi Dynasty as one of the national annual observances, but it gradually died away. However, young boys' battle games can sometimes be seen taking the form of stone fighting.

Fete of the Well Master (Saem-gud) ..... The well is very important for the community. Therefore in most villages the well is regarded as a holy thing. This is especially true of a well for public use, as the source of the village water supply, so they connected the god of their well with their village tutelary deity. Every year a fete is carried out at the well, which is called *saem-gud.* During the 1st moon, on a day chosen by divination, three persons will be appointed who at midnight will arrange offerings of wine, fruit, meat, cakes and food by the well, read the prayers, and call out every family head's name in the village (each time burning a piece of bank note). It was believed that if the fete was not carried out epidemics would strike the village and the water decrease and its quality be spoiled.

Officers' Play (Gwan-weon nori) ..... According to the custom in Toseongri, Bugcheong-gun, Hamgyeong province, on the 15th day of the new year, the villagers put on character costumes such as *nambyeongsa* (the commanding officer of the garrison in Bugcheong), *bon-gwan* (the official immediately over the district), *jwasu* (the deputy prefect), *hyang-yusa* (a clan master), *hyeong-ri* (the clerk of the Board of Justice), *ibang* (the chief yamen clerk), *yebang* (the officer in charge of government ceremonies), *hobang* (the yamen clerk collecting taxes), *gongbang* (the manager of public works), *jibsa* (a director), *geub-chang* (the executive secretary of an official), *saryeong* (a yamen underling), *pogyo* (a constable), *tong-in* (official servant), and *pojol* (prison soldier), accompanied by the music of instruments such as *senapal* (clarinet), *tungsu, jang-go, sogo, haegeom, daego,* and so on, and go once round the village of *Toseong; then they come to the altar at the west end of the village where they play many kinds of play. On this occasion the lion mask dance is also played.

According to the villagers, this was an annual observance

handed down for several centuries as a prayer to 18 such spirits as the great epidemic spirit of small pox, the spirits of those who had died in battle and in giving birth, the *seonang-sin,* the spirits of those who died from falls, earthquake, water and fire, robbery victims, and so on. And the performance of the play ensured the peace of the village during the year.

* Toseong is the place where the Juchen Tatars once dominated and is said to have been the capital of the Suchen. It is the home town of Yi Ji-ran, one of the Meritorious Statesmen of the founding of the Yi Dynasty.

Wind-wheel Toy (Baramgaebi) ..... The wind wheel toy is also called *doreurami* meaning turner. Around the 15th day of the new year, boys run with many kinds of toy wind-wheel. Some toy wind-wheels are square with four sails; others are round with many sails; the most common and simple one is the propellor type using a strut with two square papers attached on the opposite sides of half its length and with an axial hole in the centre. It turns by wind generated as the boy runs carrying it. It is made with paper (colored papers are used for more elaborate ones), a stick for the pole, and a pin for its axle.

Also without using a strut, the four corner angles of a paper square are bisected and all the half angles are bent toward the centre and brought in at the axial joint with a pin on top of a stick.

Tug-of-war (Jul darigi) ..... It is not known how long the tug-of war has been played by the folk but it must surely have been since the earliest times. It is popular in various parts of southern Korea on the fifteenth day of the first moon (or the eighth moon in some areas).

On this occasion, a village is divided into two parts, such as eastern part and southern part. All the villagers contribute straw to make a large ropes. Each team makes its own rope having as many branches connected to the main rope as they anticipate participants. One of the ropes is called the female rope and the other the male rope. In the contest both ropes are connected by means of coupling, and all

Tug-of-war (*Jul darigi*)

available villagers participate. It is said that the winning team will be favoured with luck and good crops during the year and all the villagers exert their full strength with loud shouts as though their year's luck and crops depended on it.

In some places the tug-of-war takes place on a large scale with the entire towns people forming the eastern and western teams. In a case like this someone frequently gets injured.

In other places the scale is bigger and a whole country may form one side even recruiting more aid from neighbouring areas. On this occasion there may gather more than ten thousand men. The grand view is like an old style battle.

Each side has its commander-in-chief, general staffs, trumpet blowers, and battle flags, and loud gongs and cymbals are sounded by both party's cheer leaders.

On high ground near centre of the rope, the judge stands and makes signals. *''Aeedsa, ieodsa''* is shouted by the pullers.

There is intermission with dancing and singing to the tune of gongs, cymbals, and drums. Then they start again.

The phrases of the song during the tug-of-war are as follows:

There are many stars in the blue sky, Kejina-chingching-nane.

There are many pebbles by the river, Kejina-chingching-nane.
Many old rugs, Kejina-chingching-nane.
Many troubles in a new home, Kejina-chingching-nane.
Shark meat is a meat, Kejina-chingching-nane.
An unfaithful son is a son, Kejina-chingching-nane.
A step-father is a father, Kejina-chingching-nane.
A step-mother is a mother, Kejina-chingching-nane.
Dear friends, big and small, Kejina-chingching-nane.
Let's play merrily tonight, Kejina-chingching-nane.
Let us win, let us win, Kejina-chingching-nane.
Victory to the east, Kejina-chingching-nane.
Let us win, let us win, Kejina-chingching-nane.
Victory to the west, Kejina-chingching-nane. (Dongrae area)

After the dancing and singing, they start the tug-of-war again. This is repeated many times until the end. The side dragging the other side is the winner and the winner exalts over the defeated.

For this large scale tug-of-war occasion, each house contributes straw or money to buy straw. The straw is used in making ropes about the thickness of a man's first, and these are plaited into a large rope of two feet in diameter. This rope is the main rope and from it many branch ropes are extended to make room for the participants. Each side makes its own rope and an agreement is made for coupling the rope. A big pole is used in the connection of the ropes.

Usually a tug-of-war lasts three or four days, starting at eleven in the morning and stopping at eleven in the evening every day.

Actors' Play (Gwangdae noreum) ..... On the 15th day of the first moon, members of the farmers' music band wear tiger and rabbit masks, and go around their village. This has the meaning of suppressing evil spirits and welcoming blessings and is a kind of spirit-burying custom which can be seen in Jeolla Namdo.

Deul-noreum & O-gwangdae Mask Play ..... In Jinju, Masan, Gimhae, Goseong, Tongyeong, Geoje of Gyeongsang Namdo (province), the *o-gwangdae* Mask Play used to be

Yangban *(nobleman)* Scene of Suyeong Yaryu Mask Play

Su-yangban Scene of Suyeong Yaryu Mask Play

played, in Suyeong, Dongrae, and Busanjin the *deul-norum (or yaryu),* on the evening of the fifteenth day of lunar new year. The players wear the masks of each role and play from dusk until late at night. Usually a wide space is chosen for the stage of the play and a large crowd of people gahter around. The play has a well defined order, first: the scene of the five directional gods; second: the *Yangban* scene; third: the *Yeongno* scene; fourth: the *Halmi* and *Yeonggam* scene; fifth: the Lion dance scene; and so on.

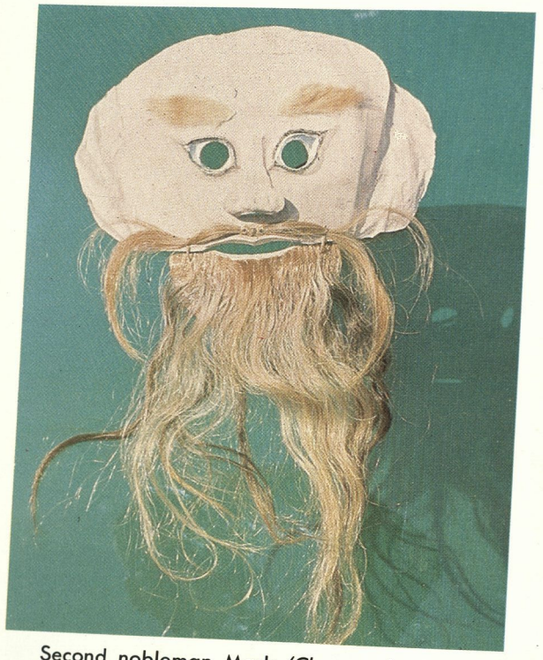
The primary purpose of performing this mask play seems to be religious, the warding off of evil spirits and welcoming of blessings, as the mask is supposed to have power to eliminate evil spirits, and the people believed that wearing the mask and acting in the play would result in good luck. The "five directional gods dance" and the "lion dance" show this. This performance also has the purpose of entertaining the tutelary deity of the village, so it is a ritual observance. Members of the society preserving the play start on the third day of the new year to visit households of the village where they carry out the preliminary observance called *jisin-balgi* (also called *madang-dollim; mae-gwi)* meaning suppressing evil spirits for which each household offers money and grain. The money and grain thus offered are collected and used for the expenses of performing the play on the evening of the 15th. When the collection of money and grain was not enough to meet the expense of play, some donations from well-to-do villagers would be made. In some areas, the expenses of the mask play would be met with the interest accumulated by the *noin-gae*[*1] in the villager's *gyeongro-dang.*[*2]

Notes:

1) In the Jinju and Goseong areas the funds for performing the mask play come either from the accumulation of offerings at the exorcism, Mae-gwi, or from the accumulated interest of the lottery society of the old men in the old men's hall.
2) The old men's club, for mutual respect and consolation, forming a society called Gyeong-ro-hoe, meaning "the Old Men's Reverence Society". The members' contributions provided a hall which is called the "Hall of Reverence for Age" or simply the old men's hall. The members spend their retirement gathering in this hall and playing *go,* or chess, or talking. This kind of society exists most big counties.

Yangban Scene of Yaryu Mask Play

Yeonggam's Concubine Mask (Jedae-Gagsi *tal)*



Second nobleman Mask *(Cha-yangban tal)*

Hairy nobleman Mask *(Mo-yangban tal)*

Malddug-i Mask *(Yangbans' Servant tal)*

Old lady Mask *(Yeonggam's wife tal)*

Old lady Mask *(Yeonggam's wife tal)*

Upon invitation as a member, a definite sum of money is paid to the treasury of the society which produces interest and accumulates. The interest thus accumulated will be given to bereaved families for funeral expenses.

Planting Play (Mo-simgi noreum) ..... This game is played in the north-west area and some parts of Gyeonggi province. Early in the morning of the first full moon day, young men gather together, form two teams by dividing those living on the mountain side of the village and those on the sea side. And they start playing *yud* (four wooden block throwing). They think if the mountain side team wins the game, the good crop for that year will occur on the mountain side.

After the *yud,* they come down to the village ground and start the planting play. In this play, a man plays the role of the mountain guardian spirit riding face backwards

Planting Play *(Mo-simgi noreum)*

on a cow around the village visiting the planting play. The man playing the mountain guardian spirit wears the top-coat called *dopo* and a hat called *yugeon* (a hat for a scholar). He starts from the mountain and visits the place where the young men are playing planting rice plants. As the mountain guardian spirit appears, all the men stop pretending planting and welcome him and start dancing and singing with all available farmer's musical instruments. The old man just rides on the cow's back visiting every play place as he wishes and as the cow walks.

Since the mountain guardian spirit is the object of respect, the man playing the mountain guardian spirit is respected by everyone, even personally, and the old men of the village speak to him very politely and he never bows to any one during that day. He just rides all day, not speaking unless it is necessary, visiting every planting play place very slowly as though time does not mean anything

Fisher's Beseeching Play *(Pung-eo nori)*

to him.

The planting play is a farmer's festival and consists of dancing and singing with farmer's music and all the villagers enjoy the fun of the day.

Fisher's Beseeching Play (Pung-eo nori) ..... During the new year's days, from the 1st to 15th, in fishing villages (or islands), the village people gather on the village ground where flags are raised and lanterns are hung high, dancing and singing to the *jang-go* (long drum). This villagers' gathering and playing is called *pung-eo nori* meaning 'fisher's beseeching play' and is said to be a performance to entertain the dragon kings of the four seas who control all seas, to favour the people by witholding ferocious waves, and to allow them to engage successfully in their fishery during the following year. In the fishing village of Jang-do island, Jeongju county, this kind of play is called *chug-bog nori* meaning the 'luck beseeching play'.

SECOND MOON

***Junghwa Season and Junghwa Yard-stick** (Junghwa-jeol: Junghwa-cheog) ..... The first day of the second moon is called *junghwa-jeol.* On this day, according to a custom existing until the end of the Yi Dynasty, the king distributed yard-sticks (for measuring length) to his ministers and other officials. The sticks were for standard measurement and made of bamboo strip with scales and decorations. Some of them were made of redwood.

It is said that the distribution of the measuring sticks meant the encouragement of agriculture and that it began at the time of King Jeongjo of the Yi Dynasty.

Pine-rice-cake (Sol-ddeog) ..... The rice stack pole erected on the 15th day of the first moon will be pulled down on the first day of the second moon and the rice heads from the pole will be threshed, refined and used in making rice cakes. In making this rice cake, pine needles are used to separate the cake layers, so it is called *solddeog* meaning pine-rice-cake.

The pine-rice-cake is a kind of turnover containing beans or red beans and steamed in a container called *siru.*

The cake is given to the servants and house maids according to their ages. So this day was also called the Servants' Day, but this custom has almost died out.

The author believes this custom had an original sense of treating the servants well since this season is the beginning of busy farming.

Stinking Centipede Amulet (Noraegi bujeog) ... On the first day of the second moon every one cleans up their house thoroughly. Many Korean houses are roofed with straw which some times causes the appearance of stinking centipedes around the house. To ward off the stinking centipede, people used to paste pieces of paper with writing meaning 'Stinking centipede go a thousand miles away immediately' on the beams of the roof and poles of the house on this day. In some places, pine tree branches are stuck on the roof-edge instead of written amulets.

Praying to the Wind God (Yeongdong halmanne) ..... This is a custom existing in the southeast and some other coastal areas from the first to the 20th of the second moon and is called by other names, *'yeongdong halmanne'* meaning "southeast grandmother" or *'i-weol halmanne'* meaning "grandmother of the second moon".

On this day, fresh water will be drawn early in the morning; a clean place will be set and denoted by placing a leafy bamboo branch ornamented with colored tapes and pieces of cloth as the altar. Grain food and fruit will be offered, and usually the hostess prays for good crops, family safety and so on.

When a family has planned to make this customary prayer, a tabu rope is put in front of the house to keep out unlucky beings such as beggars or sick people, and fresh earth is spread around the house.

There is a legend in connection with this custom. It said that there is a goddess-grandmother called *yeongdong halmanne* who used to come from heaven to see the world, accompanied by either her daughter or her daughter-in-law, from the first day to the 20th of the second moon. When the grandmother was accompanied by her daughter, nothing happened wrong, but when she was accompanied by her daughter-in-law, many troubles occurred. Her daughter-in-law used to raise storms, damaging crop fields and boats in the sea. The storm is called *yeong-dong-pung* and people fear it and started to make prayers on these days, asking the grandmother and her daughter-in-law not to raise a storm, but to give their family safety and good luck in their farming or other business.

***Yeon-deung-gud in Jeju: *Gallopping Horse Play** (Mal-ddwigi noreum) ..... In the Gwideog, Geumnyeong, and Aeweol areas of Jeju island, there used to be a merry making festival, at which 12 long poles ornamented with colored silk cloth in the form of a horse head were erected.

The Spring Confucian Shrine Ceremony (*Chungi Munmyo Seogjeon*)

The people played with the poles to entertain their god from the first till the 15th of the second moon.

During the night, lanterns were hung on two of the poles, so this festival has the name *yeondeung-je* meaning lantern festival. During the day, the ornamented horse heads look like horses gallopping, hence also the name *yagma-hui* meaning the horse gallopping play.

This custom seems to have died away completely.

Observation of the Pleiades (Jomsaeng-i bogi) ..... The group of six close stars seen in the western hemisphere during the spring season is called *jomsaeng-i,* meaning the small crowded stars, the Pleiades. On the evening of the 6th day of the second moon people used to watch the

Pleiades in connection with a traditional custom of divining the year. It was believed by the people that if the moon stayed close, with the Pleiades around or within a foot, it would be a good crop year and when the distance between the moon and the Pleiades was too far it would be very hard for everyone even to support their children.

The name *jomsaeng-i* meaning crowded objects is derived from the fact that the pleiades consist of six stars seen to the naked eye, of over hundred stars seen to the aided eye, and of more than twenty stars when photographed. The custom of observing the Pleiades is very ancient and is one of the popular sideral divinations which have turned out to be experimentally true.

The Spring Confucian Shrine Ceremony (Chungi munmyo Seogjeon) ..... The 'Heavenly Stems' are ten Chinese characters *gab; eul; byeong; jeong; mu; gi; gyeong; sin; im; gye;* which rotating in order fall to each year and also to each month, day and hour. So each year, month, and day bears one of the ten letters denoting the ten heavenly stem. There are also twelve more characters called 'earthly branches' in the order: *ja; chug; in; myo; jin; sa; o; mi; sin; yu; sul; hae;* which also fall to each year, month, day and hour of the day. So each year, month, day and hour has two letters, one heavenly stem and one earthly branch; and the two letters combine to represent the year, month and day in the sexagenary cycles.

The day to which the heavenly stem *jeong* falls first in the second moon is called *sangjeong-il* meaning the prime *jeong* day. On this day, a Confucian sacrificial ceremony used to be carried out in every Confucian shrine or *munmyo* and was called *chun-gi munmyo seogjeon* meaning the spring Confucian shrine ceremony. *Munmyo* is the Confucian shrine where the spirit tablets of Confucian were kept and honoured. There was one at each county seat.

This ceremony used to be held twice a year, in spring and in autumn, on the prime *jeong*-day of the second and eighth moons. All Confucianists gathered to observe the ceremony. The ceremony consisted of three sacrificial stages, the first conducted by the county magistrate or governor, the rest by other local dignitaries.

Forsythia Koreana

A written prayer would be read by the *daechug* (one of ceremonial officials), another ceremonial official called *bong-ro* held the censer in position; the official *jib-nye* announced the program of the ceremony, and the executive official called *jib-sa* sees the offerings arranged.

The sacrificial offerings consisted of prepared meat and food and the ceremony was carried out with dignity.

Flower Jealousy (Ggod-saem) ..... It frequently happens that the wind and rain during the second moon turn out very cold. This condition is called *ggod-saem* meaning 'flower jealousy' as though the whim of the weather got jealous about the flowers and tried to prevent them blooming.

There is a folk saying about the Flower Jealousy; "Second moon wind cracks the vase" meaning that thinking winter is over, people leave vases containing water uncared for and the sudden cold causes the water to freeze and crack the vase; and "The middle-aged man gets frozen to death by the Flower Jealousy" meaning that the middle-aged man suffers from the weather which is colder than he thought or is prepared to withstand, whereas if he were older he would not risk any chances.

THIRD MOON

Third Day of the Third moon (Samjil) ..... The third day of the third moon is called *samweol . samjil,* (in classica Chinese phrase *sang-sa,* or *weon-sa,* or *sang-jye.)*

On this day people make *hwajeon,* meaning flower cake, in making which the dough of glutinous rice powder and azalea flowers in small round flat shapes are fried in sesame oil.

There are other foods of this season called *hwa-myeon* or flower spaghetti soup and *su-myeon* meaning sweet soup spaghetti; in the former, the dough of lentils (the green colored peas) is cooked and cut into thin strings and put in a soup of honey and *Schizandra chinensis,* and pine-nuts are added; in the latter, azalea flowers are used in mixing the lentil flour dough, or it is colored to the same effect and cooked in the same way and put into honey water. They are seasonal foods and used to be offered in the ceremony for the family ancestors.

Some lines of *sachin-ga* (Thinking of Parents Song) for the third moon are as follows:

On the third day
Of the third moon
Swallows come flying,
Calling back on their old home,
Butterflies flying,
Randomly mixed,
Show off their bright colours
The same as the year before.
.....
In the splendour of youth
The younger ones sport, with
Flowers, willows, spring breezes,
Enjoying excitement,
By two and two

Yangju Sandae Mask Play

Playing merrily.
Full bloom covers the fields,
Each flower smiling,
Oh, the only sorrow is
That time is elapsing.
That to be pitied is
The life of man.
Ruthless time,
You have only one way:
Lying under the earth,
Dear father and mother
Have no way to come
Back to the world, to us again.

There are folk sayings in connection with this day. It is said that the swallow leaves this land for the southern land called *Gangnam* on the ninth day of the ninth moon and returns on the third day of the third moon; that if a

Yangju Sandae Mask Play

person sees a white butterfly for the first time in the year on this day, he will have good luck during the year.

* Korean mourning clothes are usually white in order to avoid bright colors.

Beseeching for a Child (Adeul-naki bilgi) ..... According to the custom existing in the area of Jincheon, Chungcheong province, starting on the third day of the third moon and lasting until the 8th day of the fourth moon, women hire sorceresses and go to a place named U-dam, meaning the Ox pool where they pray to the dragon shrines in the east and to the *Sam-sin* shrine in the west asking them to favour them with child.

So during this period, many ladies come from various vicinities to pray for children, presenting a spectacle like a market day. Nowadays, however, this is gradually dying out.

Songpa Sandae Mask Play

*Fire Distribution (Bulssi nanugi) ..... According to a custom existing until the end of the Yi Dynasty, the palace military office used to prepare fires by burning willow and elm and the fires were distributed to officials of all offices and cabinets in the palaces, and were taken to their homes.

Spring Seasonal Meal (Bom-cheol-sisig) ..... The spring season is good for some fishes and sellers of these fishes can be seen going around the city.

In the same season, globe fishes were caught in the Noryangjin area which were appreciated in making globe-fish soup with celery. And also *junchi (Alosa reevesii,* allied to the shad and full of pitch-fork bones) is available in this season.

Soft shrubs and artemisia were used in making soups called *aetang*. Green-lentil jelly, strips, porks, celery, and dried seaweeds were put together, seasoned with vinegar-soy, and eaten as a cool food which was called *tang-pyeong-chae*.

During the Yi Dynasty, official members of *Sa-ong-weon* (the office of crocks and earthenware-dishes), using nets, fished for *ung-eo* (a fresh water fish with a long dorsal fin and a sharp pointed tail) in the Han River and *so-eo* (a variety of small fish) in Ansan district, and the catches were presented to the palace.

Kinds of Seasonal Cakes for Spring (Bom-cheol ddeog) ..... The cake which the people appreciate during the spring season is the one called *san-ddeog* made of glutinous rice in the form of rounds bead containing red bean jam and colored, usually five colors, and strung together like a bean string. When each piece is strung, five of them make a string; when it is large, three make one string.

Another kind of cake at this season is the *gori-ddeog* or ring cake which is made of glutinous rice, pine-tree bark, and artemisia.

Wines of the Spring Season (Bom-cheol sul) ..... For the spring season, many kinds of wine were brewed.

Among them,

so-myeon-ju (vermicelli wine),

Visiting graves

do-hwa-ju (peach blossom wine),
du-gyeon-ju (azalea wine),
song-sun-ju (wine mixed with pine and bamboo buds),
sam-hae-ju (a drink prepared on the 3rd Pig day of the 1st moon),
gwa-hwa-ju (a summer drink, made of a mixture of fermented and distilled liquor),
were the most famous; *gam-hong-ro* (sweet red liquor, a special drink of Pyeong-yang) and *byeog-hyang-ju* (the blue perfume wine) produced in Pyeong-an province, *yi-gang-ju*

(a wine flavoured with pear juice and ginger) of Hwanghae province, *jugryeog-go* (bamboo sap wine) and *gye-dang-ju* (liquor mixed with cassia and the Tang drug) of Jeolla province, *no-san-chun* and *seo-hyang-ro* of Chungcheong province are also good ones.

There was another famous kind of wine called *sa-ma-ju* (four-horse-wine) which was started brewing on the first horse-day and completed on the fourth horse-day (so four-horse-wine). It was well known for its quality of not changing for over a year.

Cold Meal (Hansig) ..... The hundred and fifth day after the winter solstice, which may coincide with *Cheong-myeong* day in the third moon or may occur during the second moon, is called. *hansig-nal,* meaning cold food day.

On this day people prepare wine, fruit, vegetables, rice cakes, fish and meat and visit their ancestors' graves and offer the foods. This kind of observance is called *seongmyo* meaning visiting graves. Those whose ancestors' graves are far away, usually send money to the man in charge of the graves to make offerings on their behalf.

On this day people visit their ancestor's graves with a sickle and mow the wild grasses around them. Mowing grass on this occasion is called *beolcho*.

Many people used to hear the story that, in connection with the origin of the *Hansig* custom, a loyal statesman Chieh Chi-t' ui (介子推) of the Chin (晉) Dynasty of China died in a fire and to console his spirit fires were not lit on this day. There is however, an old book, *Liu-hsiang-pieh-lu* (劉向別錄) older than the period of the above story, in which the words 'Cold meal' are recorded, suggesting the existence of *hansig* even before then.

The author thinks that the *hansig* custom may be form of an ancient observance related to fire.

Flower and Willow Enjoyment (Hwaryu nori) ..... The third moon is the time for flowers and willows; the days are charming and soothing; all plants begin to shoot; the mountains and fields are full of colour; everybody enjoys an outdoor excursion in the fields. City dwellers

and villagers alike choose a good day, go out to the field or mountain or river side where they can spend the day appreciating the beautiful scenery and burgeoning nature. The old men go with the old, the young men with the young, and the ladies with ladies. Many people would go out together. This was called *hwa-ryu nori, ggod nori,* or *ggod-darim,* all meaning the enjoyment of flowers. Today we might call it a flower-picnic.

Unlike today's picnic for which each member evenly shares the expense, in the old days, every member did his best to prepare food and drink at home, and then brought them and unpacked them together in the field.

Thus they spent the spring day merrily and happily. When the sun set over the Western mountain, they went their way home in smaller groups of three or five, still singing merrily.

This folk custom of enjoying a spring day among blooming nature has prevailed since ancient days. Even today we do it and call it a picnic; but the songs and the character of the party have much changed.

Bride Game (Gagsi noreum) ..... *Gagsi* means a bride or newly-wed wife or, sometimes, a young lady regardless of her marital status. Usually in the third moon, young girls pick the thin long leaves of the flower plant called *mulleung-gae* or *mulgod,* put them together and tie them to the top of a small stick or piece of thin bamboo, weave them and make it like a bride's hair-do with a wooden bun pin; then they dress it up with a yellow bodice and pink skirt. This is the bride doll. A room is prepared for the bride doll with an open screen, bedding and so on. And the child plays with the bride doll, imitating all the daily activities of a bride with the doll. This kind of game is called *gagsi noreum* or bride-game.

Willow Flute Game (Hodugi bulgi) ..... During the spring days when the trees start absorbing water and their bark is full of sap, boys pick willow branches, twist the skin and pull out the wooden core. Thus they obtain willow bark in the form of a pipe of suitable length with which they make willow flutes to play. The music played with the

Archery Contest *(Hwal-ssogi)*

willow flute by young boys is a regular accompaniment of the spring season.

Archery Contest (Hwal-ssogi daehoe) ..... During the third moon every year, archers (who have not graduated) in city and country make a date for a meeting in an arbor. They form teams and challenge each other in the art of bow shooting.

During the contest, in the arbor, *gisaeng* (professional entertainer girls) in beautiful dresses line up behind the

Archery Contest *(Hwal-ssogi)*

archers, and sing songs to cheer them on. When an arrow hits the target, especially five times running (there is a person by the board to make signals when an arrow hits the target), a *gisaeng* sounds a drum as the signal and all the *gisaeng* girls sing songs praising the archer who made the hit.

The archery contest has held been almost all over the country since very ancient times, and many spectators gather.

It used to be held twice a year, in spring and autumn.

Seeing off Spring (Jeon-chun) ..... On the last day of the 3rd moon every year, poets and brush-men (writers and painters) gathered in a mountain valley or river-side pavilion, making poems and painting pictures and drinking wine. Thus they sped the season. It was called *jeonchun* meaning seeing off the spring.

Grass game (Pul-ssam) ..... Early in spring, the community boys pick many kinds of field grass and they try to give the right names of the many kinds of grass.

Archery Contest *(Hwal-ssogi)*

Archery Contest *(Hwal-ssogi)*

This is called *pulssam* meaning grass game.

Sericulture (Yangjam) ..... The 3rd moon is the month for starting sericulture. People collect mulberry leaves to feed their silk-worms.

The origin of sericulture may be traced far back into ancient times. It is notable, however, that in the early Yi dynasty the Mulberry Law was issued enforcing each farmer to plant and maintain 300 shares or 200 shares or 100 shares, according to the size of the mulberry trees, as a means of encouraging sericulture. So, until the end of the Yi dynasty, mulberry fields could be seen everywhere, and every household kept silkworms.

Cultivation of the silkworm was usually carried on by house-wives and other females. Even in the palace there was the royal sericulture system, and the queen herself, with leading minister's wives, worked at it.

Sericulture was regarded as a very important industry and was seriously encouraged. We see many articles regarding the cultivation of the silkworm in the records of the Yi dynasty called *Joseon-wangjo-sillog*.

Lantern Festival *(Gwandeung)*

FOURTH MOON

Sakyamuni's Birthday (Yogbul-il) ... The 8th of the 4th moon is the birth of Sakyamuni. On this day, men and women dress in their best and go to a nearby Buddhist temple. In every monastery, a big festival used to be held and many lanterns were hung in every hall of the monastery.

Lantern Festival (Gwandeung) ..... The evening of the 8th of the 4th moon is called *deungseog* meaning lantern evening and many candle lanterns are lighted in every house. Two or three days before, a lantern tower is prepared in each house, on top of which a pheasant's tail feather and many colored silk pieces are attached like a flag. On the evening itself, a number of candle lanterns corresponding to the number in the family will be hung on this pole and lit. It is said that the brighter the lights this evening, the luckier the family. In the average house, pine tree branches are used instead of the pheasant feather to ornament the lantern tower pole. In poor houses, the pole is omitted but lanterns will be hung on a tree branch in the house or on the roof edge.

This ends on the following morning. Some luxurious houses use many bamboo poles put together in making a lantern pole with ornaments representing the sun and moon which swing in the wind, and some revolving lanterns.

Some people set off fire-crackers made with powder, paper, and string; or dragons or puppets finely dressed are hung on the pole so that they swing in the wine as if they were flying.

In the shop street, each one tries to make a higher pole than his neighbour. There are many types of lantern used on this evening: watermelon lantern, sun and moon lantern, tortoise lantern, duck lantern, ship lantern, drum

Lantern Festival (*Gwandeung*)

lantern, locust flower lantern, heron lantern, carp lantern, vase lantern, seven star lantern, garlic lantern, and so on.

This custom originated from the Buddhist meeting called *Palgwan-hoe* in the middle Silla dynasty and had its peak during the Goryeo dynasty. During the Yi dynasty it gradually died away as the Confucianists gained power and Buddhism was rejected. Yet in each household and monastery lanterns for this evening used to be prepared.

Nowadays the candle custom has almost died away, but until a few decades ago in many places it continued and men and women walked the night streets to see the lanterns.

Seong-gong-je ..... This is a 'beseeching for a son' and in Pyeong-an provinces it is also called *seong-gong-je* and more frequently observed. The time chosen is usually during the good seasons of spring and autumn, but the 4th of the 4th moon is widely preferred.

Women who want to bear a son select a clean site and a rock as a symbol of a god. They first take a bath of purification, mentally and bodily, offer rice and water cooked on the spot, then pray to the rock-god for a son to be born.

Seasonal Meals of the 4th Moon (Saweol-sisig) ..... The seasonal foods of the 4th Moon are *jeungbyeong, hwajeon, eo-chae eo-mandu,* and *minari-gang-hoe.*

Jeungbyeong is a cake made with glutinous rice powder in the form of a small ball and steamed, containing sweet bean jam and honey or sugar, and with a date on top of it.

Hwajeon is a fried cake made with glutinous rice powder and each piece has yellow rose flower design.

Eo-chae is a kind of salad, consisting of fish, cyrysanthemum leaves, onions, rock-mushroom, abalone, and boiled eggs, all of which are cut in fine strings and mixed together. It is seasoned with vinegar-soy before eating.

Eo-mandu is a roasted food of fish and meat.

Minari-gang-hoe is a vegetable food in the form of a small bundle consisting of one piece of boiled celery, one piece of garlic, one piece of onion put together and eaten with a seasoning of red pepper and soy.

The Fifth of the Fifth Moon *(Dano)*

FIFTH MOON

The Fifth of the Fifth Moon (Dano) ..... The fifth day of the fifth moon used to be called *suri*-day or *dano day,* or *cheonjung-jeol;* the first meaning the first five-day, the second five-day, the last the middle-heaven holiday, as derived from oriental philosophy. This day was one of the four great national holidays. People got up early, washed, and put one new clothes; and in most housholds performed the ceremony of worshipping their ancestors with fine food arranged before their house-tablets. After the ceremony, all the family enjoyed the sacrificial food and spent the day happily with their friends.

Swinging *(Geune-ddwigi)*

There are some articles relating to this holiday in old books such as *Gyeongdo-jabji* and *Donggug-sesigi;* the *dano* day, the fifth of the 5th moon, is also called *suri day* and *suri* means a wheel; on this day people make a candy of rice powder mixed with the young leaves of mugwort (artemisia), so its color is fresh green, in the form of a round wheel; hence the name of this holiday.

According to the Dual Principle of Chinese philosophy, the character of the number five is regarded as positive, brilliant and male because it is an odd number; and the date has this doubled. There was a tendency to place emphasis on all double-odd-days. The letter 'o' in *dano* means five.

Another name of this day, *cheon-jung-jeol,* was derived from the idea that the positive character of the universal operation during the year is at its peak on this day.

Swinging (Geune ddwigi) ..... Swinging is one of the national amusements on the day or the season of *dano,*

Swinging *(Geune-ddwigi)*

for women in the cities and the country as well. A long heavy rope is tied at both ends to a big tree branch (nowadays a frame composed of poles like a big arch is erected and the rope ends are tied to the cross beam), and a person swings by riding on the U-shaped bottom of the rope.

This is the beginning of summer and the time of young green leaves. The swinger, usually a young woman, in a colorful dress swinging high in the blue sky, her skirt and hair ribbons flapping in the air, is a joyous sight.

The Calamus Bath (Changpo-tang): **Calamus Hair pin** (Changpo binyeo) ..... On *dano* day, boys and girls use hot water after boiling calamus plants in it for washing their faces and hair, and change into fine colored new clothes. The calamus root will be carved to make a hair pin with carved letters meaning Longevity and Luck and also painted with vermilion, and worn in the girls' hair. This conduct is believed to chase bad spirits away and the clothes worn on this day are called *dano-bim*.

Wrestling Contest (Ssireum daehoe) ..... *Ssireum* is a kind of wrestling and the national folk sport for men at the season of *dano* since ancient times. During this season, wrestling contests are held everywhere. This seems to be the oldest and most popular sport.

The method is as follows; two wrestlers face each other kneeling down; they get ready by holding each other, the right hand holding or grasping the opponent's waist band, the left hand holding the opponent's right leg and, at the signal to start, they stand up together and start wrestling. The one whose body or hand touches the ground first is regarded as being defeated.

There are various types of wrestling called left wrestling, right wrestling, and belt wrestling. In left wrestling ring bands are worn on the left arm and right leg. In right wrestling, a ring band is worn on the right arm, and belt wrestling is the type using a waist band. The ring band is made of cloth and is for holding, it is called *sadba*. Left wrestling is the main type and is nation wide, but right wrestling is mainly seen in Gyeonggi and Jeolla Bugdo. Belt wrestling is mainly seen in Chungcheong province.

Wrestling Contest *(Ssireum daehoe)*

There are many techniques in wrestling called *baejigi, ddanjoggeori, murubjabi, ggogdujabi, annigi,* so on.

Wrestling can also be seen at other times than *dano* when the farming is not busy. It is held for farmers and the top prize for the last winner is an ox, next a bundle of cloth, and so on of the necessities of farm life.

Bulls' Fight (So-ssam) ..... On the fifth day of the fifth moon, or *dano,* in many areas of the Gyeongsang provinces, people choose a pair of bellicose bulls and make

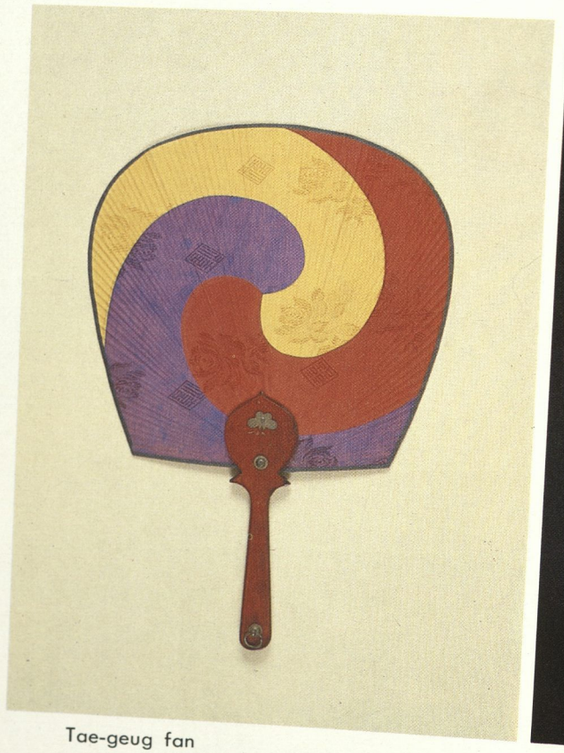
Bulls' Fight *(So-ssam)*

them fight on a broad open space. The bulls face each other, pointing their sharp horns forward; suddenly they lurch together in a charge, their faces colliding. They push each other. The one which falls looses the fight. The fight is a bruising and severe experience for the bulls and frequently ends with the death of one of them. People bet, individually or in teams, consider able sums of money on these fights. It used to be a favourite form of gambling in Jinju and Milryang until recently.

*Composition for Dano Occasion (Dano-cheob) ..... By a custom existing until the end of the Yi dynasty, cabinet ministers and other officials of the palace composed sentences on paper for the *dano* season and presented them to the palace to be posted on the pillars.

*Dano Fan (Dano buchae) ..... Until the end of the Yi dynasty, the ministry of works used to make fans and presen them to the king who in turn gave them to cabinet ministers, his chamberlains, and other officials on *dano* day.

There are two kinds of fan in Korea. One is the folding type and the other is flat and round. The large folding fan has white bamboo struts. The one having 40-50 struts is called *baeg-cheobe* meaning "white folding." It is called *chil-cheob* when it is painted with lacquer. They used to have pictures of the 12,000 peaks of the-Diamond Mountains painted on the gift fans, but recently, pictures of



Tae-geug fan

Embroided fan

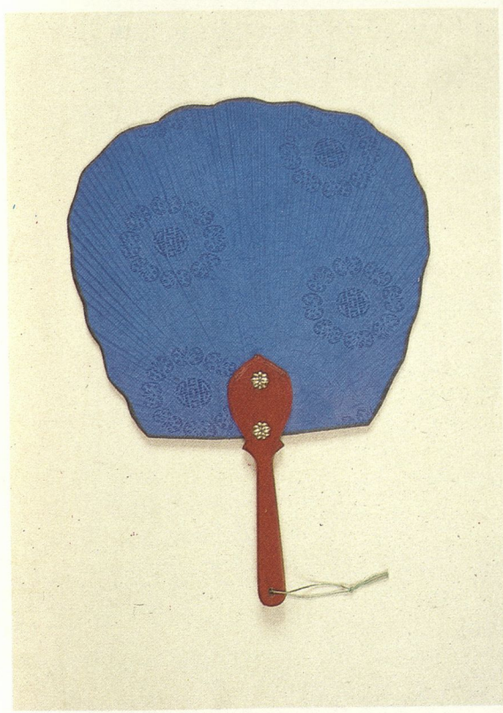
peach blossoms, butterflies, locusts, white herons and so on.

Local governors and military officers in the country also used to present fans to the palace as their local products and they customarily distributed fans as summer gifts especially in Seoul. Fans made in Jeonju, Nampyeong, and Naju were considered the best.

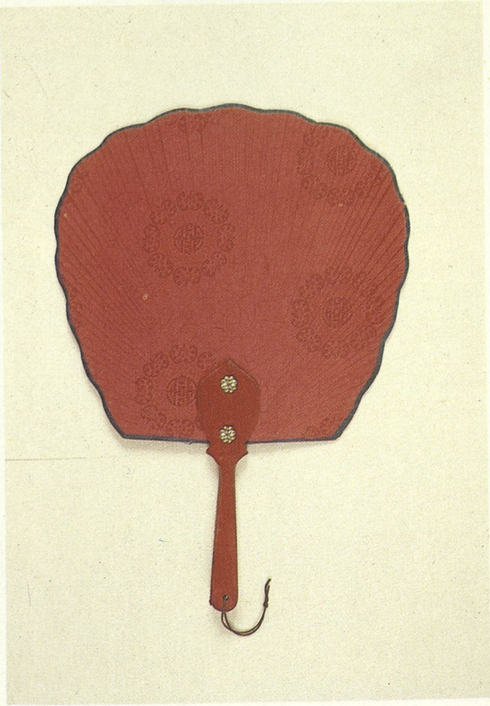
There are also many kinds of fans according to shape, coloring, and method of making.

Ordinarily, a fan's color is a combination of black and white and it is used during summer, but at a wedding the fans are also used to shade the face regardless of the season. The bridegroom uses a blue one; the bride, red. A person in mourning uses an all white fan. Other colors are used by other people, men, women, old and young.

The flat round fan is called *danseon* and can be of various plant leaf shapes, and five colors. Men at home usually use the round fan but do not go out with it, taking



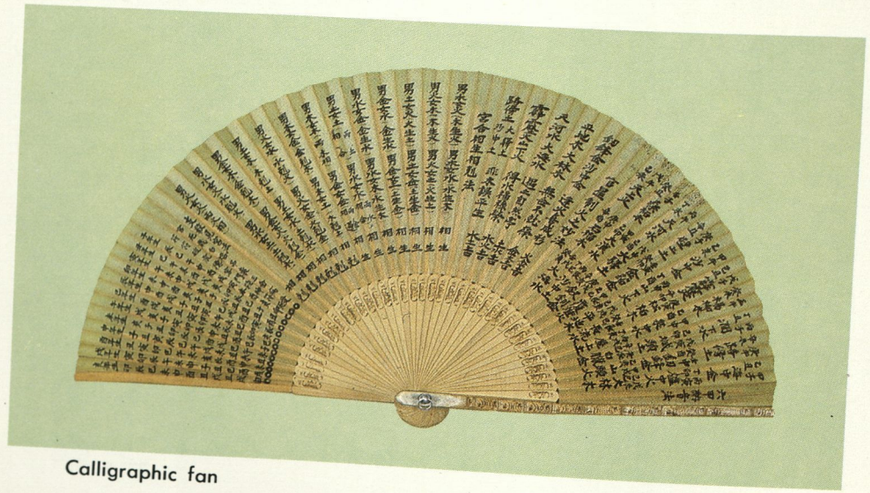
Blue color fan



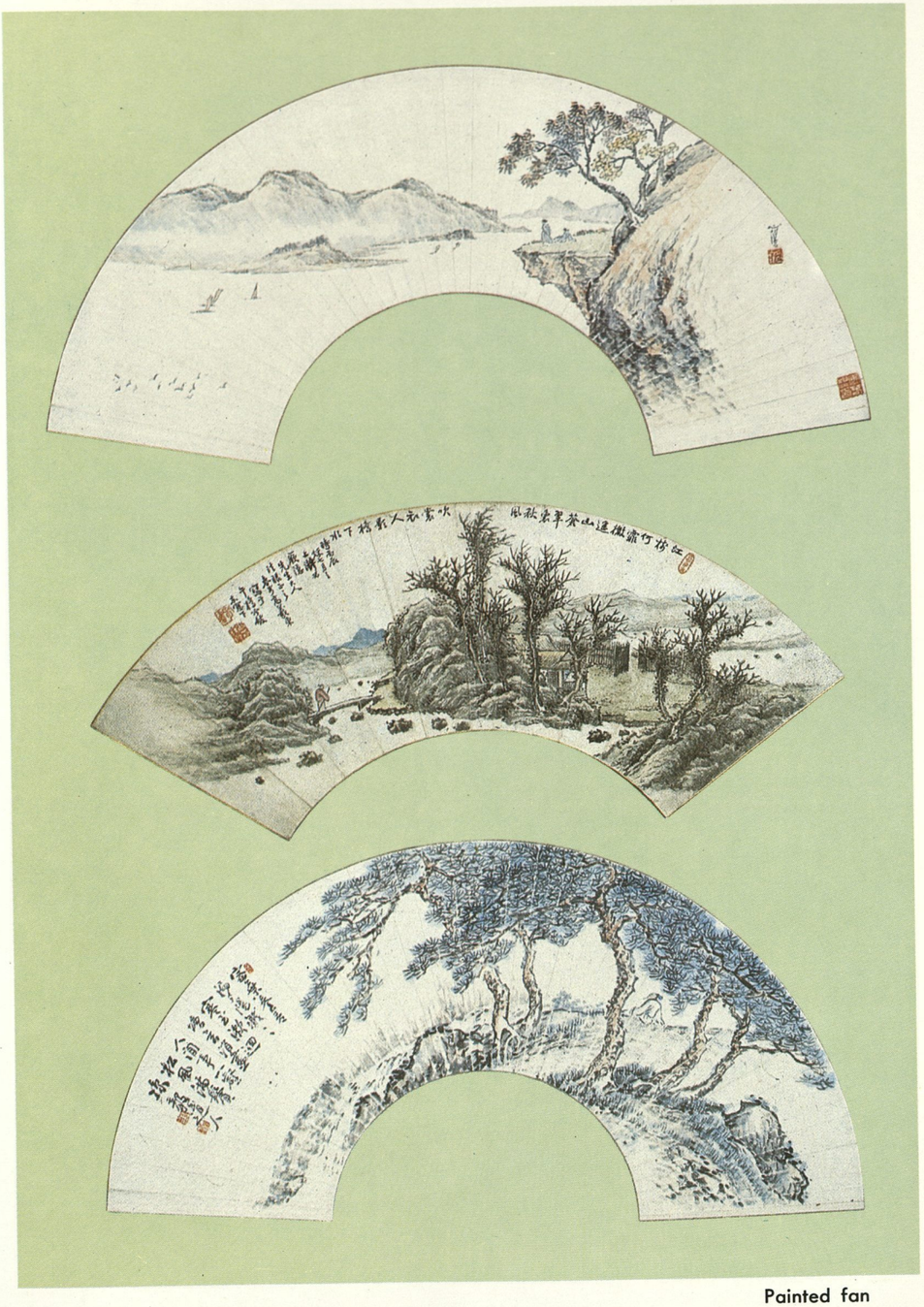
Red color fan

Calligraphic fan

Painted fan



Calligraphic fan



Painted fan

a folding fan. Ladies and young persons mainly use the round fan.

Some round fans are made large so as to shade the sun light; some have a longer handle so as to chase away flies and mosquitos. Some special types of fan are used by high officials and rich men and in this case the fan has value as an ornament.

More finely worked folding fans made of bamboo struts and red silk are used by a bride.

There are some brilliantly decorated fans as personal properties for sorceresses and actresses who dance and sing with fans.

Once the king of Korea presented a fan to the Chinese emperor Tai-tsung of the Ming dynasty who was fond of the fans which can be folded and spread. So he ordered his ministers to make more fans of the kind, which they called Korea-fan.

Gangryeong Mask Dance *(Gangryeong Talchum)*

Haeseo Mask Dance (Haeseo talchum nori) ..... On the fifth day of the fifth moon which is called *dano* Day, in Bongsan, Girin, Seoheung, Hwangju, Haeju, Gangryeong, so on of Hwanghae-do (province), the Mask Dance used to be held. This mask dance was most popular in the Bongsan and Haeju areas. On this occasion many people, men and women of all ages, came to see it. The dancers were usually the lowest class officials of the locality who had talent forsinging and dancing. They organized a company and the profession was hereditary. Among the various parts of the dance drama, the First *Meogjung, Chwibari,* and the *Nojang* (old buddhist superior) were most highly regarded.

For the expenses of the performance of this mask dance, in olden days, they collected funds from the common people since they were officials and had the power to do so. The members went away to a Buddhist monastery about a month before the day to prepare and get ready to put on

Gangryeong Mask Dance *(Gangryeong Talchum)*

Bongsan Mask Dance (*Bongsan talchum*)

their dance show.

In recent years the system has changed with the times. They set up spectators' seats around the stage and allocate them to merchants who use the seats in connection with their business, inviting, for example, their customers and the merchants bear the expense for the mask dance. Some restaurants make shops near the stage and guests are invited to the seats. Otherwise the people used to see the mask dance on the ground. Thus the merchants or business men may profit by this occasion and, in turn, they pay for the seats allocated to them. Thus the expense of performing the mask dance will be met.

On the same ground, there will be a rope-swinging

Bongsan Mask Dance (*Bongsan talchum*)

meet for women during the daytime, and a wrestling contest for men. The mask dance will be performed at night. They build fires with wood to illuminate the scene and the dance lasts until the day breaks. People think that the masks and costumes attract many evil spirits during the performance of the mask dance and when it ends at dawn, they put them into the fire. Here the masks and costumes are burnt surrounded by all the team solemnly praying with their hands pressed together. This is the closing ceremony of the ritual mask dance. The mask dance consists of scenes of the *Sangjwa* dance, the Eight *Meogjung* dance, the *Nojang* dance, the *Yangban* dance, the *Miyalyeonggam, halmi* dance, and the Lion dance.

Yangbans Scene

*Jeho-tang and Ogchu-dan ..... According to the custom existing until the end of Yi dynasty, the office of the King's physician used to make medicine called *jeho-tang* and *ogchu-dan* on *dano* day. The former was made of dried plums *(o-mae-yug)*, the ovoid cardamon *(cho-gwa)*, inferior cardamons *(sa-in)*, and sandalwood *(baeg-dan-hyang)*, all in powder form, and mixed with honey and brewed over a fire. The latter is a medicine in the form of pills coated with golden powder.

These medicines were presented to the palace and then they were given to all officials in the palace. It was claimed that a person carrying the pill medicine with him might be able to avoid unlucky disasters ..... thus some persons strung five of them with five coloured strings and carried it with them. This habit is very closely related to the folk belief that five color strings tied to a man's arm would chase away evil spirits and would deliver from trouble caused by soldiers and wars.

*Mugwort Tiger (Ssug-beom) ..... According to the custom existing until the end of the Yi dynasty, in the palace a tiger (which was something like a scare-crow, but might be called a scare-devil) was made of artemisia plant on *dano* day and given to the ministers, and was called *ssug-beom* meaning artemisia tiger. Mostly the artemisia

Monk Scene

plant was the only material used to make the tiger, but occasionally colored cloths were used and artemisia leaves were used only in coating it.

In the country, on this day, people get up early in the morning to cut artemisia in the field and make a bundle of it to hang on their main gate frame. This is believed to ward off all bad luck and disaster.

Mugwort and Motherwort Digging (Ssug & Igmocho kaegi) ..... The mugwort and motherwort plants are popularly used materials in herb medicine and it was said that only those dug at the horse-hour *(o-si,* meaning noon) of *dano* day and dried in the shade were valuable in herb medicine.

Date tree Wedding (Daechunamu sijib bonaegi) ..... In the country there is a custom of inserting a round stone between two branches of a date tree, which is called the date tree wedding. This is supposed to be done at the noon hour, *(o-si,* the horse hour) on *dano* day and it was believed that doing so meant the tree would bear more fruit.

Also in the old book titled *Hwasu-sinjae* (New Cultivation of Flowers and Trees) is an article in which it is said that if many branches are chopped off the tree it will bear much more fruit and the best hour for performing the

tree's wedding is the noon hour.

Taejong's Rain (Taejong bi) ..... If it rained on the 10th day of the 5th moon, the farmers were glad as it was a sign of a good crop year and the rain was called King Taejong's rain. This day is the death anniversary of Taejong, the third king of the Yi dynasty. As he lay dying there was a drought. He was sorry about it and said, "If I die may I go to the Emperor of Heaven and ask him for rain for our people", and when the king died it suddenly started raining. After that the people called any rain on this day Taejong's rain.

Bamboo Planting Day (Dae simneun nal) ..... It is said that the bamboo planted on the thirteenth day of the 5th moon will grow well and many people plant bamboo on this day.

Touch-me-not Dyeing (Bongsung-a muldeurigi) ..... During the fifth moon, girls pick the touch-me-not flower and use it mixed with alum to dye their finger nails. This custom seems to have originated from the belief that the red color chases evil spirits away.

Dano Day Amulets (Dano bujeog) ..... On *dano* day, each house provides some writings in red ink and posts them over the name plates at the gate to ward off evil spirits. This is called *Dano bujeog* meaning *dano* amulets.

Until the end of the Yi dynasty, the Royal Observatory used to make *dano* amulets written with red ink to be posted on the gate posts of the palace. The meaning of writings formally meant, "On the fifth day of the fifth moon, the spirit Ch'ih-yu with his brass metal head, iron forehead, red mouth and red tongue, will annihilate 404 diseases and thus heavenly blessings and earthly fortunes will be obtained immediately and this is a strict order to be carried out without delay or failure."

The custom of posting amulets on *dano* day may have been derived from the old belief in using a red seal on a piece of paper as a means of warding off evil spirits.

Water-fall

SIXTH MOON

Sixth Moon Holiday and Party (Yudu nal & Yudu janchi) ..... The 15th day of the sixth moon is called *yudu*. On this day, the people go on picnics, preferring a mountain

Watch house set up in the field

stream or waterfall, with food and wine. They wash their hair and bathe their bodies, drink wine and spend the day in a cool place. This is called a *yudu party* and people claim this is a method of evading bad luck and sunstroke.

This custom has existed since the Silla period and the word *yudu* strictly means stream-head, or washing one's head in the stream. As time passed, this custom was transformed into today's *mulmaji,* meaning the greeting of water, by people seeking for the freshness and coolness during the hot season.

Sixth Moon Sacrifice (Yudu cheonsin) ..... The 15th of the 6th moon is called *yudu* and on this day in each house special foods, such as spaghetti, rice cake-balls, and various

other grain foods, and fruits such as fresh melon are offered to the house tablets and family ancestors and other family gods. This is called *yudu cheonsin,* and in a farmer's house this is one of the occasions for making prayers to the farm god for good crops that year. Fresh grains and vegetables are also offered along with the cooked foods. On this occasion, the fresh crops are called *yudu*-rice, *yudu*-maize, and so on.

Meals of Yudu Day (Yudu nal eumsig) ..... After prayers on *yudu* day, all the family gathers to enjoy the meal of the day which has seasonal peculiarties, as follows:

1. **Yudu gog** ... This food is a kind of spaghetti made of wheat-flour. Men and women, old and young, enjoy it and it is believed to protect people from sunstroke and heat. (In olden days, bead cakes of wheat yeast were made and colored with five colors and stung together with thread in threes and carried as a means of warding off bad luck from the person, or the cake string was hung on the gate frame.)

2. **Wet Ball and Dry Ball (Sudan & Geondan)** ... *Dan* is a kind of ball cake made by boiling rice dough and adding honey. It is called *sudan* when it is served in ice-water and *geondan* when eaten without ice-water.

3. **Sanghwa-ddeog** ... This is a kind of cake made of wheat dough mixed with bean powder, sesame and honey, and steamed.

The Dog Days and Foot Soaking (Sambog: Tagjog) ..... The third *gyeong* day *(gyeong* is one of the ten characters of the Heavenly Stem used in the sexagenary cycle system) after the summer solstice is called *cho-bog* (the first dog day), and the fourth *jung-bog* (the middle dog day). The first *gyeong* day after *ibchu* or the "Beginning of Autumn" is *mal-bog* (the last dog day). The three together are called *sam-bog* (three dog days) meaning the period between the first and the last dog days and representing the hottest season of the summer.

Hibiscus Syriacus *(National Flower of Korea)*

During this period, as one of the ways to spend the hot season people take liquor and food, go to some mountain area or visit some waterfall with their friends and enjoy the cool air. Or sometimes they spend a day by the water with their feet soaked in the cool mountain stream, which is called *tag-jog* meaning foot soaking.

Red Bean Stew (Pad-jug): **Dog Meat Soup** (Gaejang) ..... On the *bog* days people make a red stew and they believe this kind of food is good for withstanding the summer heat and will make a person free from any hot season ailment. Eating red bean stew on a *bog* day is a type of folk belief for warding off sunstroke. And during these days some people eat a soup consisting of dog flesh, bracken leaves and other plants or vegetables. Some people who do not like dog meat use steak instead. It is believed that dog soup furnishes nourishment against weakness caused by the hot season.

***Ice Distribution** (Eoreum tagagi) ..... Until the end of the Yi dynasty, small blocks or wooden tickets authorizing a certain quantity of ice were issued from the palace to the higher officials and others during the hot summer season. The ice ticket was presented to the ice-store house for the authorized ration of ice.

Chicken and Ginsaeng Soup (Gye-sam-tang) ..... Especially during the hot *bog* season soup made with chicken and ginsaeng is very much appreciated by the people as it improves the health and thus enables a man to be free from sickness during the year. In making this soup, ginsaeng, glutinous rice, and four or five dates are stuffed into a chicken after the removal of the intestinal organs; then the whole thing is well boiled in water and the soup is eaten.

Avoiding the Heat or Summer Resorting (Pi-seo) ..... During the hot *bog* season, usually whole families or groups of friends form parties to go to the seashore or to the mountains to avoid the summer heat. When they go to the mountains they visit some medicinal well called *yagsu* which is known to be good for health; and when they go to the

Dance-boy Play

Dance-boy play

seashore they take sea baths or beach-sand baths. As the season sets in, the mountain resorts and seaside resorts become crowded with many people.

Farmer's Music (Nong-ag) .....The weeding period of the sixth moon is the busiest farming season. The farmer's music band becomes more active and can be seen in every community. It consists of field workers. When they start out for the field, during their break time in the field, or when they have finished the day's work and are on their way home, some workers pick up their favourite musical instruments (gong, cymbal, drum, flute and so on) and start playing loudly by the farmer's flag in the field or following after the flag on the way; some workers dance and some others just simply follow or watch others playing.

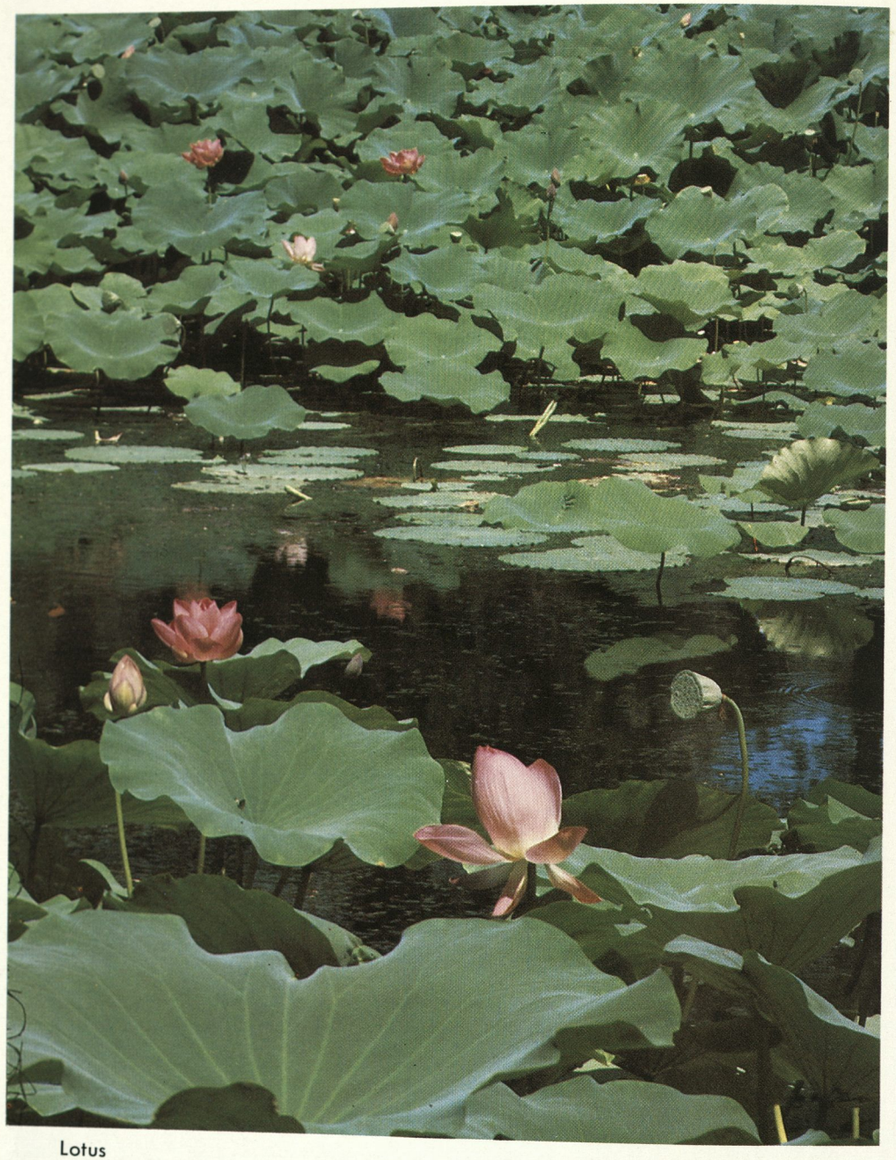
The farmer's music band is to encourage the farmers when they are going to the field or during their breaks; to console the day's hard work; to consolidate their friendship; and to stimulate their working ability.

Rose

Sand Bath (Morae ddeumjil) ..... During the dog-days people suffering from back-ache (usually old persons) among the coastal villagers go to the beaches to take sand-baths. Usually they go as a team of three taking a shovel and some food with them. One of them digs out sand to make a hole about one person's size, and the one whose turn it is to take the sand bath soaks his body, fully dressed, in the sea water to prevent burns from direct contact with the sun-heated sand, gets into the hole and lays down straight on his back; the third person slowly covers the man with sand from the chest down to the feet and shades his face with an umbrella which is tied to a peg driven into the sand. This is the sand-bath and they take it in turns; one bath lasts about 20 minutes and they continue for several days according to the schedule they set up.

Field and Paddy Ceremony (Jeondab-je ..... On *yudu,* the 15th of the 6th moon, in farming villages, farmers prepare cakes made of wheat flour, melons, and other long things; offer them to their field by arranging them by the water inlet of the rice paddy or in the middle of the dry field; and make their prayers to the agricultural god for the growth of their plants and crops After the prayer, they bury the offered foods in the soil and they repeat offerings and prayers in each piece of field or paddy that they own.

Dog Days' Rain (Sambog bi) ..... *Sambog* is the hottest season during the summer. Rain falling at this season is called '*sambog* rain' and it damages the jujube or Chinese date fruit because this is the season when this fruit starts to form. The two counties Boeun and Cheongsan in Chung-cheong province are famous for dates and in these areas many mountain fields are covered with date trees. In these areas people used to buy all the necessities for their wedding ceremonies with money from their date crop. There is a folk saying, 'Boeun girls will cry for this rain', when it rains too much during the *sambog* season thus destroying the source of income for wedding preparations, and may cause a girl expecting to marry after the date crop to feel very sad.



Lotus

SEVENTH MOON

Exposing Books and Clothes to the Sunlight (Swoe-seo po-eui) ..... During the seventh month, every householder

in city and country exposes all books and clothes to the sunlight. This has been customary since the oldest times. It is usually done after the rains to keep these things well dried and preserved from damage caused by mould.

Seventh Evening (Chilseog) ..... The evening of the 7th day of the seventh moon is called *chilseog* meaning the seventh evening. On this evening, maidens bow to the Herdsman star (in Aquila) and Vega (the Spinning Damsel in Lyra) and pray for the improvement of their ability in sewing, and literation this evening try to make poems on these two stars.

There is a popular legend among the Koreans about the two stars, the Herdsman and the Spinning Damsel. It says that, supposing the Milky Way to be the heavenly river, the star representing the Herdsman and the star Vega representing the Spinning Damsel come to the east side and west side of the river respectively on the 7th day of the seventh moon, but they can not meet each other because of the stream running between them. Then all the magpies and crows come to build a bridge over the heavenly river for these stars to meet. The bridge thus built is called *o-jag gyo,* meaning the crow and magpie bridge. And no crow or magpie can be seen on earth that night because all of them go to heaven to build the bridge.

This legend may be derived from the old Chinese book entitled *Ch'i-hsieh-chi.* Astronomical phenomena, especially the Milky Way and the stars, have been very popular among the Chinese since the Chou period and during the Han period a romantic story in connection with heavenly phenomenon may have been formed and become popular.

The Hundred Kinds (Baegjong nal) ..... The 15th day of the seventh moon is called *baegjong-il.* On this day men and women go on a party with food, music, and dances. In some places wrestling contests, plays and other talent contests are held. The word *baegjong* means the hundred kinds or seeds of grains in connection with the custom observed on this day. The Buddhists hold a ceremony with food consisting of a hundred kinds of fruit and vegetable plants offerred to Buddha. The name of the day may be

Dancing around the pagoda

derived from this.

It is possible that both a farmer's annual observance with all kinds of grain and the Buddhist Feast of Lanterns called *U-ran-bun-hoe* during the Silla and Goryeo periods, when Buddhism flourished in all grades of society, may have been the foundation for this custom. When Buddhism started declining under the Yi dynasty, the ancient custom nevertheless survived. Even today, in Buddhist monasteries, special services are held on this day.

U-ran-bun-hoe ..... *U-ran-bun* is Sanskrit, meaning 'vessel to save the thing that hangs up-side-down'; and *hoe* meant the meeting or religious service.

This Buddhist service to be held on a large scale on the 15th of the 7th moon, every year, during the Goryeo dynasty. Its origin is described in the sutra called *Mog-ryeong-gyeong* as follows;

"The Buddhist priest *Mog-ryeon* found his dead mother suffering among the starved spirits. He prepared a quantity of food and brought it to her, but it suddenly turned into a lump of hot fire and his mother could not eat it. He was greatly surprised and ran to the Buddha and reported. Then the Buddha said, "Your mother committed a serious crime during her worldly life, too heavy a crime to be saved by your own power alone. So you should try to get a sacrificial prayer to save your mother.' So he prepared a hundred kinds of grain and five kinds of fruit and had all available Buddhists bring forth a hundred thousand people, who had their parents and seven ancestral generations suffering, to join in the service on the 15th day of the 7th moon. So his mother on this day was saved from starvation. Then he asked the Buddha again if he should continue this service every year. And the Buddha said it would be highly recommendable."

After that, this day's service used to be observed splendidly.

The Day of Dead Spirits (Mang-hon-il) ..... The 15th day of the 7th moon is also called *mang-hon-il* meaning the day of the dead spirits; on this day the commoner's housewife and other ladies prepare vegetables, fruit, and other food and offer it to their ancestral spirits, and a ceremony used to be carried out for the sake of dead parents. This might be another daughter custom to the Buddhist *Uran-bun-hoe*.

Hoe Washing; the Feast at the End of the Weeding Season :Homi ssidgi) ..... This day falls on the 15th day of the 7th moon and is called *choyeon* meaning the weeding party, or *pud-gud* meaning the grass festival, or *meoseum-nal* meaning the day of farmer's servants,

Spinning machine

depending on the locality. On this day the farmer prepares such food as he can afford, goes to the river side or to a field where there is a cool and shady place. There is a party, offering drink and food to each other, with farmer's music played on the gong, Korean trumpet, flute, drum and so on. Thus they have a day's recreation, which is called Washing the Hoes, meaning the end of weeding and relaxation after the busiest season of agriculture. And they select a farmer's servant who because of his hard work made the farming of his master turn out the best in the village, put a large reed hat on him, set him on an ox's back, and ride him round the village surrounded by other farming servants dancing and singing. The master of the selected servant then offers his best food and drinks for the feast.

Hemp Processing (Dure sam) ..... By the 15th of the 7th moon all hemp fields would be harvested and the hemp

plant would be processed to obtain raw hemp in every farmer's home. Working on this hemp is a long and tedious process So, starting on this evening, the village women gather in a farmer's home and work together to finish the hemp processing; next evening they go to another farmer's and next to a third. This kind of cooperative working system is called *dure-sam* and the work is done fast without much fatigue but while merrily chatting. Yet each works with great care as if it were her own home.

This traditional system started in the Silla period, for it is recorded in the *Samgug-sagi.* Cf: the article 'Autumn Evening' or *Chuseog* below.

Boating (Baed-nori) ..... On the island of Ulleung-do, during the latter part of the seventh moon, each family with its relatives goes in its own boat with ample food and hard drinks, and sails out off shore. On the sides of the bow,

Boating *(Baed-nori)*

The False Man *(Heosuabi)*

flags in five colours flutter; the people eat, drink, and sing or enjoy fishing all day long while their boats wander about on the sea. This is the islander's traditional boating, spending a day on the sea. They come home at sunset. They call it *seom-dolgi* meaning "going round the island."

The False Man or Scare-crow (Heosuabi) ..... During the seventh or eighth months when the grain heads start sagging as they get riper and heavier, sparrows in great numbers come to the field to eat the newly formed grain

or to suck the grainforming fluid out of the grain head, especially in the rice, causing considerable damage. So the farmers make a false man with a hat and some old clothes on straw and sticks, and set it up in the middle of the field to scare the sparrows away. It is a scarecrow, but meant to scare sparrows, not crows.

Ground Cherry Blowing (Ggwari bulgi) ..... In the seventh moon young girls play blowing *gwari* (ground cherry). This is a kind of ground fruit and girls eagerly pick it when it is ripe and red. A small hole will be bored where the stalk was and all the inside will be removed through the hole; then it will be an empty sphere with a hole. Putting it in the mouth without cutting the skin, one plays by blowing air in and out and gently pressing it with the teeth to produce a lovely small sound.

Turnip and Cabbage Plantig ..... Farmers plant carrots and cabbages before the Beginning of Autumn day. These vegetables will be harvested at the end of autumn or the beginning of winter when they make large quantities of vegetable pickles called *gimjang* to cover their vegetable needs during the winter season.

Half Way Visiting (Ban bogi) ..... There is a custom among farming families in the southern part of Korea, among women, that sisters or other relatives living long distances apart arrange a date and select a place somewhere half way between both places. During the summer season all the farmers are busy and women scarcely have chance to visit their relatives, but during this month sometimes an easy day occurs or can be managed. If a sister visits her sister or relative living far away, she has to spend two days over it and an ordinary farmer's wife could hardly stay away that long. So they make a half way visiting arrangement. On the appointed day, both prepare a meal and go to the appointed place and meet, spend some hours together, enjoying the food and talking, and then they part early enough to get back home that day, so this is called Half-way Visiting.

The Autumn Confucian Shrine Ceremony *(Chugi Munmyo Seogjeon)*

EIGHTH MOON

The Autumn Confucian Shrine Ceremony (Chugi munmyo Seogjeon) ..... The prime Jeong-day is observed twice every year, the Spring *sang-jeong-il* and the Autumn *sang-jeong-il* (cf. Sang-jeong-il in 2nd moon, above). The observances are exactly the same as in spring.

Chuseog (or Gawi) ..... The 15th day of the 8th moon is called *Gawi* or *Chuseog*. This day is one of the great national holidays of the year. It has the seasonal peculiarity of being not too cold and not too hot, with the result of hard work in newly ripened crops and fruit. The sky is clear, the autumn moon is very much appreciated, and fowls and oxen are gaining fast. All farmers and the whole nation enjoy this day, with wine and cakes and other food made with the new grain. The day before, farmers and citizens are busy preparing wine, and foods made with the new grain, buying other fine food goods and fresh fruit such as dates, chestnuts, persimmons and so on.

Early in the morning all families get up early, wash and change into new clothes, arrange the prepared foods to be offered to their ancestors and worship their ancestors and family god.

After the ceremony at home, they visit their ancestor's graves in the mountains. Wild grasses on the graveyard are usually mowed down on the previous day or at the time when they visit. This mowing of wild grasses is called *beolcho*.

As to the origin of this holiday, there is in the history entitled *samgug-sagi,* a suggestive paragraph, as follows;

"King Yuri-wang of Silla divided his capital into six divisions, made them in two groups, and let his princesses lead all the ladies belonging to each group in weaving hemp cloth, working until ten o'clock at night from the 16th of the 7th moon. On the 15th day of the 8th moon the king judged the achievements of both groups and decided on the winning group. On this day, the defeated group had to prepare wine and food to entertain the winning group and a festival took place. At this festival, one lady of the defeated group danced and sang a song lamenting her group's defeat in the contest. Her lamenting *"hoeso-hoeso"* was melancholy and very beautiful. From it music was composed and named *Hoeso-gog,* which soon became very popular throughout the nation."

This *Hoeso-gog* is recorded as one of the famous melodies of the Silla period, but has not survived. The joint weaving of hemp cloth became a tradition and some customs suggestive of this tradition can still be observed

in southern Korea, especially in Gyeongsang province.

Some foreigners' records of this holiday are also interesting. The book entitled *Sui-shu Hsin-lo-tsuan* says;

"On the morning of new year's day, the king received new year's salutations from all his officials, then the king, after worshipping the Gods of the Sun and Moon, gave a new year's party; on the 15th day of the 8th moon, music and dances were played and the king sponsored a bowshooting contest for all of his officials with prizes of hemp cloth."

A book entitled *Nyuto-kyuho-zyunreikoki* written by a Japanese Buddhist, Ennin, during his tour of China, says of the Silla people then living in Shantung,

"In the Buddhist monastery, rice cakes are made; the 15th of the 8th moon is a festival holiday only for the Silla people; an old Buddhist of the monastery said the Silla country kept it as the day of victory over Balhae and on this day all people enjoy food and drink, dancing and singing. This monastery also belonged to Silla people, who loved their own country, and so observed their national holiday."

Considering all these written records, although the literal meaning of *Gawi* is unknown, we can easily imagine that this holiday was observed on a large scale even during that period.

This holiday is also called *chuseog* meaning Autumn Evening. This name was probably made during a much later period when the Chinese character prevailed in Korea, by combining the Chinese words *chu-jung* meaning mid-autumn and *weol-seog* meaning Moon Evening.

Gang-gang-sullae ..... There is a singing folk play peculiar to the Honam area called Gang-gang-sullae.

On Autumn Evening, ladies in fine dresses gather at the village ground, and stand in a ring. A person with a good voice stands in the centre and leads the singing and the others follow. They sing and dance in a circle merrily, to a folk song called *gang-gang-sullae*.

Some lines of the song run as follows:

Many stars crowding in the sky,
Gan gang sullae.
Friends are good and the ground is good.

Gang-gang-sullae

Cosmos

Gang gang sullae.
Pine leaves crowding in the pine woods.
Gang gang sullae.
Bamboo leaves in the bamboo field.
Gang gang sullae.

(Hwasun area)

A tradition tells us the origin of this play. More than 3 centuries ago, during Hideyoshi's invasion of Korea, Admiral Yi Sunsin and his naval force fought the Japanese force. Ladies near the battle field gathered in groups on the hills along the coast and sang the *gang-gang-sullae* around bonfires to give the enemy the impression that there were huge guard forces along the coast and also to watch out for the enemy. This practice is said to be the origin of this dance.

After the war was over, woman of the coastal areas set up the day of the Autumn Evening when it is neither hot nor cold, togather and sing this song, and play, to commemorate their practice during the war period, as an annual observance. This spread all over the provinces and became a custom peculiar to these areas.

Then what does the word *'gang-gang-sullae'* mean? *Gang gang* does not imply the Chinese characters meaning 'the strong enemy' but is pure Korean and is in the local dialect of Jeolla area meaning 'circumstances' or 'round'; and *'sullae'* also does not imply the Chinese character meaning 'coming over the water' but it is derived from the word *'sulla* meaning 'patrolling' so means 'to look out, round'. The reason of doubling the word *'gang'* (round) seems to be nothing but the emphasis on the 'look out'. And sometimes the word *'sullae'* is written as *'suweol lae'* because one is apt to hear it so when it is intoned slowly and prolonged.

The 15th Day of the 8th Moon Rain (Chuseog-bi) ..... The Autumn Evening day is expected to be clear and rain is not welcomed on this day. Farmers think if it rains on this day, the wheat crop of the following year may be bad.

Seasonal Foods of Autumn (Ga-eul-cheol-sisig) ..... At the season of Autumn Evening, all fruits are ripe and

the harvest is imminent and for the farmers the Autumn Evening is the top holiday.

They make wine with new rice, and also use new rice in making all kinds of cakes. The turn-over cakes, containing beans or other sweet food steamed with pine-needles are called *songpyeon* (pine-cake); rice flour mixed with pumpkin strips and carrot roots and steamed is called *siru-ddeog* (steamed rice powder); glutinous rice powder is also used in making doughnuts containing taro or chestnut; and all kinds of new rice and fruit are a feature of the people's food during this season.

Tortoise play (Geobug nori) ..... The tortoise is play performed by young men or boys on the evening of the 15th of the 8th moon. A large tortoise shape is made with corn leaves and two men (onein front and the other in the rear) get in it and walk around, visiting farmers' homes where they perform the tortoise play including dances. After some play the tortoise collapses as if it were exhausted on the ground. Then the tortoise driver says to the householder, 'It has come a long way across the Easten Sea and is very tired. It needs to be fed, sir.' The householder offers rice cakes and food and fruit. Then the tortoise driver says to the tortoise.

Tortoise Play *(Geobug-nori)*

Ox Feeding Play *(So-megi-nori)*

"Dear tortoise, you will be fed well and you must show your gratitude. Come on."

Then the tortoise stands up and plays the last scene and goes on to another house.

The tortoise play may have originated from the belief that it has longevity and suffers no ailment, as well as chasing away unlucky spirits.

Ox Feeding play (So-megi nori) ..... The ox play is played twice a year, on the fifteenth of the 1st and 8th moons, by youngsters of the farming villages.

Two persons stand apart under a straw mat; the front man thrusts out two bundles of straw as the ox's horns; the rear man thrusts out one bundle of straw as the ox's tail; led by another person as its master. It visits the village houses. They knock the gate and the master asks,

"The neighbour's ox has come to beg for some thing to eat."

Then the ox groans, hungrily.
The householder opens the gate, welcomes them in, and offers them food.
The ox-feeding team then goes to an other house. Thus they go on until late at night.
The ox-feeding game expresses good wishes for rich crops and has the combined purpose of entertaining and relaxing after the farmer's hard laboring season is over. This custom is especially prevalent in Hwang-hae and Gyeonggi provinces.

***Jorihi** ..... In Jeju island on the 15th day of the 8th moon there is in every village a big gathering, with singing and dancing. All ages and sexes participate in this. A tug-of-war used to be held with many persons on each side. Usually the rope breaks in the middle, causing all the participants to fall to the ground and making the people burst into great laughter. This conduct is called *jorihi.*

Wrestling Contest ..... On this day, in various places, a wrestling meeting or festival used to be held. The prize for the top winner was a strong bull.
(Cf. the wrestling contest, 5th of 5th moon above.)

NINTH MOON

Ninth Day (Gu-il) ..... The ninth day of ninth moon is called *jungyang or jung-gu* meaning double nine. This day the swallow said to leave for the South and there are few of them to be seen.

Seasonal Fruit Beverage (Hwachae-sisig) ..... On this day, pumeloes, pomegranates and pine-nuts are put in honey water and mixed to make the seasonal beverage called *hwachae,* meaning flower beverage.

Autumn Play (Jung-yang nori) ... On this day people used to go out to the fields and mountains, to appreciate the autumn leaves and chrysanthemums. Especially poets and writers go to the suburbs with food and wine. They float chrysanthemum petals on the wine in the cup and drink the wine; enjoy the seasonal landscape; make poems and draw the scenery. There are many poetical works concerning this season, especially this day.
Some lines of the song called *'Sachin-ga'* meaning 'thinking of parents' have phrases connected to this day as follows:

In the autumn, the ninth moon,
And the double nine day,
Mountain peaks are busy
In deepening autumn
Changing their dress
Into other colours.
And maples rival them
In their brilliancy.
The tints of flowers,
Present pleasure anew.
This so called autumn,
I know it is now.
Amidst the three months of autumn

Autumn

Today is the best, and most memorable.
So, I'll go with a cane
Will go out to the field
To the top of Namsan,
And look down upon
The sight to be seen,
Wonderful! And
The scenery to be seen—
Another wonder.
.....
Memories of days past,.....
Oh dear father and mother,
Resting under the earth, why
Does no spirit return to us?

Chrysanthemum Cake (Gug-hwa-jeon) ..... On this day in all houses in city and country, cake called *gug-hwa-jeon* is made of chrysanthemum flowers in the same manner as *hwa-jeon* (flower cake) on the 3rd moon.

TENTH MOON

Hyangsan-je ..... Also called *sangsan-je*. It is a fete to celebrate the birthday of Dan-gun (the founder of Korea) and also to eliminate bad luck and pray for peace for the family. The date is the first day of the tenth moon or any other lucky day (because Dan-gun's birthday is known to have been in the tenth moon, but the exact date is unknown).

On this day, a clean place is selected in the house, or in the kitchen or garden, where rice straw is spread, Then fresh rice food or cakes will be arranged as a sacrifice and the family head himself will light the incense, read the prayers, and burn sacrificial paper to the departed spirits. Then all the family gather to eat the offered foods.

In some areas, the offered food and cake will not be eaten, but stored on shelves in the kitchen and eaten on the last day of the month. The reason for this is that because they do not know Dan-gun's real birthday they keep the offerings all through the month so that they can feel sure that the offering was carried out on the unknown birthday.

This ceremony can only be observed within limited areas of Ham-gyeong Bug-do (province).

Genesis Day (Gaecheon-jeol) ..... Since the earliest times the third day of the 10th moon has been called *gaecheon-jeol* and people observed it as Heaven Opening or Genesis Day.

On this day in the religious centre of the sect called *Daejong-gyo* a large scale ceremony is held; government and all other offices celebrate this day as a national holiday.

Gaecheonjeol, according to the myth of the establishment of Korea, is to celebrate the descent of Dan-gun who is thought to be the nation's founder and first king.

This myth runs as follows:

In primordial times the Lord Hwan-in's son (桓因의 庶子), a son who was not a legal heir Hwan-ung, had interests in the world below heaven and had a desire for it. The Lord, knowing his son's desire, looked down upon Samwi and Taebaeg (太伯). (Author's note; Sam-wi and Taebaeg are not clear, but it seems to mean the land from the east through to the west) And learned it was worth while blessing mankind. So the Lord gave him three heavenly seals and allowed the son to go down to the world and govern. Hwan-ung accompanied by 3000 of his followers descended under the Sin-dan-su (the holy sandalwood tree) on top of Taebaeg mountain (which is said to be the present Myo-hyang mountain). So this place was called Sin-si (the Holy City) and the Lord's son the Heavenly King Hwan-ung (桓雄). Hwan-ung in the holy city governed grains, lives, diseases, good and evil with his three ministers: Pung-baeg (風伯) god of winds, U-sa (雨師) god of rain, and Un-sa (雲師) god of clouds; controlling more than 360 rulers governing all human affairs. At that time there were a bear and a tiger living in the same cavern, which besought Hwan-ung, "We should like to become human." Sin-in (神人 = god-man, Hwan-ung thus called since his descent on the earth) gave each of them a handful of holy mugwort and 20 pieces of garlic telling them, "You must eat these and stay where you do not see the sunlight for a hundred days, then you may be transformed into human shape. The bear and tiger ate the herbs and stayed within the tabu and in two days the bear who had carried out the tabu became a woman, but the tiger, who could not carry out the tabu, failed to become a human. The bear, though it had become human, had no one to marry it and it stayed under the holy sandalwood tree, praying for pregnancy. So Sin-in Hwan-Ung transformed himself in a temporary incarnation and married the bear woman. She bore a son and the son was named Dan-gun Wang-geom who mounted the throne on the same day as Yae (堯), who is said to have been the first emperor of China. After establishing the capital in Pyeong-yang castle he set up the name of the Dynasty as "Joseon" for the first time.

The Founder of Korea *(Dan-gun)*

Horse day (Mal nal) ..... The first day bearing the animal sign of the horse in the 10th moon is called *mal-nal* meaning horse-day. On this day people make red-bean stew, offer it to the horses in the stable and celebrate them it, praying for the health.

If the other character in the name of the day bears the same sound as sickness or disease *(byeong),* the offering and celebration will be avoided; but when it has the sound *mu,* the same as abundance, it is regarded as the best possible character for the horse day and the celebration is held.

***Milk-product Present** (Tarak jinsang) ..... The office of the king's physician until the end of the Yi dynasty used to produce cow's milk called *tarag* and present it to the palace during the season starting on the first of the 10th moon and ending on the 15th of the 10th moon. Also *giroweon* (the office for superannuated officials) produced cow's milk and fed old ministers in the home for superannuated officials, during the same season.

Seasonal Celebration (Sisa) ..... During this month, families in city and country used to visit their ancestor's graves and ceremonies were held which were called *sije* or *sisa,* meaning seasonal celebration.

On this occasion, the people, except women and those who are in mourning, visit their remote ancestors' graves. Many descendants gather at a famous man's grave and hold a large ceremony. To meet the expenses of this ceremony, they often found estates owned by all the descendants. The interest usually comes in the autumn and this is the best occasion to celebrate one family's ancestor.

Sondol's Wind (Sondol baram) ..... On the 20th day of the 10th moon every year there blows a strong wind and it is called *Sondol-baram,* meaning Sondol's wind.

There is a strait between the island of Ganghwa and the main land which is called *Sondolmog* meaning Sondol's strait. A legend says that once the king of Goryeo had to take refuge on Ganghwa island in war time. When he was going to cross this strait, a boatman called Sondol advised

the king many times that there would rise a strong wind and everyone should wait until the wind had passed over and asked the king to wait until the wind was over. However the king had many troubles and he was nervous and suspicious and thought the boatman might try to deceive him. So he ordered his men to arrest and kill the boatman, and so Sondol was killed unjustly. When the king was on board the boat and had started sailing to Ganghwa island, a strong wind suddenly arose and the boat could make no headway. Then the king realized the boatman had been right and he ordered his horse killed as a sacrifice to comfort and pray for blessings for the spirit of Sondol. The strong wind soon died away and the king got to the island. Since then every year on this day a strong wind blows and the people say the wind is caused by the spirit of the unjustly killed Sondol.

Beef Roasting Party (Nallo-hoe) ..... In cities, people gather around a charcoal fire, put a roasting iron over the fire, roast beef steaks seasoned with egg, onion, garlic, and red pepper, and eat together. This gathering is called Beef Roasting Party. Also they put beef and pork with other vegetables and fruit with soup in a pan over the charcoal fire and eat together while it is boiling. This kind of food is called *sinseon-ro,* meaning fairy stove.

Turnover Soup (Mandu gug) ..... As a winter seasonal meal, the people make *mandugug* (turnover soup). The turnover is made of flour dough wrapping up chopped vegetables, beef, pork, and chicken.

Artemisia Soup and Artemisia Ball Cake (Ssug-gug and ssug-danja) ..... As seasonal food for early winter people make artemisia soup and artemisia ball cake. Artemisia soup is made by boiling young leaves of artemisia with beef and chicken. Artemisia ball cake is made with artemisia leaves well kneaded and mixed with glutinous rice flour dough and boild in balls, then coated with cooked bean powder and soaked in honey.

Candy (Gangjeong) ..... As a seasonal food of this

Ceremony for the Land God *(Seongju-baji-gud)*

month, there are some varieties of candy called *gangjeong*. Glutinous rice flour dough is cut in pieces of suitable size, dried well, then fried in boiling oil, and coated with rice syrup and cooked sesame. This kind of candy is usually used in happy celebrations and ceremonial offering.

Other varieties are called *kong-gang-jeong* made with parchbeans congealed with hot rice syrup, *jad-gang-jeong* made with pine-nuts congealed with hot syrup, *ggae-gang-jeong* made with sesame seeds parched and congealed with hot rice syrup, *saeg-gang-jeong* meaning colored candy, and *maehwa-gang-jeong* which has the form of a plum flower.

Ceremony for the Land God (Seongju-baji-gud) ..... The tenth month is called *sangdal* meaning prime month. People choose a day during this month (usually the horse sign day, a *Mu-o* sign day is thought to be the best) to hold a ceremony for the land god called *seongju,* preparing wine and food with new crops and fruit to be offered. This is an occasion of prayers for peace and blessings for

Ceremony for the Land God *(Seongju-baji-gud)*

the family and usually a sorceress is invited to make prayers for the family or a blind exorcist to recite the *Antaeg-gyeong* or "House Peace Sutra."

Gimchi for the Winter (Gimjang) ..... *Gimchi* is a very important Korean food and the most popular vegetable food. It is the indispensable accompaniment of every meal. The 10th moon is the month of the vegetable crop, and during this month people prepare large amounts of *gimchi* to meet the need for vegetables during the winter. The main ingredients of *ginchi* are cabbage, turnip, red pepper, onions, garlic, salt, and various kinds of fish and shrimp pickles, which are blended and stored in earthen-ware jars. *Gimchi* is tasty when it starts fermenting and gradually becomes tasteless as the fermentation goes too far. The preparation of *gimchi* for the winter is called *gimjang*.

After this is done, the vegetables start fermenting, but fermentation stops when the temperature gets much below zero, thus it lasts the winter, and starts fermenting again

as the temperature rises in the spring, but by then the *gimchi* is usually all consumed and fresh vegetables will be available. During other seasons, *gimchi* is prepared not to last too long as there are usually vegetables available and in a hot temperature it ferments too fast and spoils.

Gimjang also means all kinds of vegetable preparation including *gimchi (cabbage), ggagdugi* (turnips cut in pieces and seasoned), *dongchimi* (turnip pickles with lightly seasoned cold liquor), *jang-gimchi* (mixture of cut pieces of cabbage and turnip seasoned with soy), *jjan-gimchi* (ordinary *gimchi* but made saltier to last a longer period, probably over six months).

ELEVENTH MOON

Winter Solstice (Dongji) ..... The eleventh moon is also called the month of the Winter Solstice. In the Gregorian calendar the winter solstice falls on 22 Dec. The winter solstice is also called *a-se* meaning the semi-year.

In Korea this day also meant the junior year and when this day comes, a person thinks his age is advanced by one year. This conception may belong to the old calendar system when the winter solstice month was regarded as the first month of the year to come.

Red Bean Stew for Winter Solstice (Dongji padjug) ..... On every winter solstice day in every household in city and country, red bean stew is prepared as one of the seasonal foods. It contains glutinous rice flour balls the size of a bird's egg, called yolks. The red bean stew on this day is also used in offering to the family god and in an exorcism by spreading it on the gate door.

A book titled *Ching-ch'u-sui-shih-chi* (Ching-ch'u Annual Customs Record) says that, "Kung-kung had an unfaithful son who died on the winter solstice day and turned into a disease-causing spirit. This spirit was scared off by the colour red and people used to evade this spirit by showing it red bean stew spread on the gate door."

*__Distribution of Calendar Books__ (Chaeg-ryeog ban-sa) ..... Customarily until the end of the Yi dynasty, the office of astronomy *(gwansang-gam)* prepared a calendar every year and presented it to the palace on the winter solstice day when it was distributed to all officials. Usually the calendar book had a yellow or a white cover and was sealed with a stamp which read *Dongmun-jibo*.

Officials in the country also had the custom of making gifts of calendars on this day to friends and others.

*__Decocted Medicine__ (Jeon-yag) ..... Customarily until

A Snow-covered landscape

the end of the Yi dynasty, the office of the king's physician presented medicine to the king. The medicine was made of cinnamon bark, black pepper, sugar and honey boiled together well in an ox skin until it became a thick paste.

*New Herring Sacrifice (Cheong-eo cheonsin) ..... According to an old custom, a sacrifice was held with new herrings at the royal tablet-house, and a similar ceremony also used to be held in the prime minister's house. A ceremonial guide booken titled *Li-chi-yueh-ling* says that, in the winter season, when the Chinese emperor was going

to eat herring, the fish was first offered to the royal ancestor's tablet-house, and the same custom existed in our country too.

*Mandarin Orange Sacrifice and *Orange Graduation (Gyul, Gamja-cheonsin: Gamje) ..... In the old custom, on every winter solstice day, oranges, pumeloes, and mandarin oranges produced in Jeju island (the only area to produce these fruits) were presented to he place. In the palace, a sacrificial ceremony was held to offer these new fruits to the royal tablet-house and then some of them were given to officials of all grades in the palace.

Formerly, the custom of presenting local products such as oranges and pumeloes to the palace by the governor of the island was observed as an occasion of celebration and the examination for official ranks was held. During the Yi dynasty an examination was held for the undergraduates scholars of the confucian temple college and the other four schools in the capital city. The graduation on this occasion was called *gamje* meaning the graduation of the oranges.

Seasonal Meals for Winter (Gyeoul-cheol-sisig) ..... As seasonal meals for winter, people eat vermicelli soup called *naeng-myeon* and seasoned vermicelli called *goldong-myeon. Naeng-myeon* is made of buck-wheat flour vermicelli, put in cold turnip or cabbage soup with flavourings of pork and such like. The other kind is a vermicelli mixed with oil and soy and seasoned. This food first originated in Pyeongyang and Gaeseong.

Dongchimi and Sujeong-gwa ..... People also like cool drinks during the winter season and *dongchimi* and *sujeong-gwa* are favourite kinds. The former is pickle liquor of turnip and cabbage made not too salty so that one can drink it in small quantities during a meal; and *sujeong-gwa* is made by putting dried persimmons into hot water and later flavouring with ginger, pine-nuts, sugar, and cinnamon bark, stored till it is cool.

Dragon's Plowing ..... Every year, during the winter solstice period, cracks like furrows appear in the ice of such

ponds as Gonggeom-ji in Hamchang, Namji in Miryang, Hapdeog-ji in Dangjin, Namdae-ji in Yeon-an. People in these places judge the year's crop by divining the crack-line; they say it may be good crop when the crack in the ice lies north and south; a bad crop when it is west-to-north through the center; and it is neither good and nor bad when it runs in all directions.

TWELFTH MOON

*__The Yearly Abstraction__ (Secho) ..... According to the custom of the Yi dynasty, the civil and military boards made lists of officials discharged during the year, and the list was presented to the king. This list was called *secho* meaning the yearly abstraction.

This list used to be made twice a year, first on the first day of the 6th month, and secondly on the first day of the 12th month, since these days were the field days of the government.

When there was a great and happy occasion and a general pardon was to be issued, there used to be an extra list called *byeol-secho* meaning the extra yearly abstraction.

The king reviewed the list and some were reappointed and some degraded.

*__Nab-hyeong__ ..... The third Sheep-day after the winter solstice is called *nab-il (nab* meaning hunting and *il* meaning day) and in the royal tablet-house and on the *sajig* altar *(sajig* means the spirits of the land and of grain) large scale offerings called *dae-hyeong* were held. The ceremony on this day was called *nabhyeong*. As the word *nab* meant hunting, the ceremony meant the offering of hunted game.

*__Nab-yag__ ..... The third day bearing the animal sign of the Sheep during the 12th moon is called *nab-hyeng* and observed with seasonal customs in palace and official circles, as well as among commoners. Medicines are prepared by the office of the king's physician and presented to the king, and this medicine was shared with the officials in the palace. The medicines used on this occasion were called *nab-yag* and among them *cheong-sim-hwan, so-hap-hwan* and *an-sim-hwan* are the most famous. *cheong-sim-hwan* for some acute diseases of the digestive organs, and *an-sim-hwan* for certain diseases accompanying fever.

During the reign of King Jeongjo (18th century A.D.), two kinds of new medicine were developed, called *jejung-dan* and *gwang-jehwan* which were twice as effective as *so-hap-hwan,* and used to be supplied to every army camp for emergency use.

The office called *giroweon* for superannuated officials also used to prepare medicines on this occasion and distributed them among the old officials. All other governmental offices also used to make gifts of *hwan-yag* (pills) to their friends and relatives on this occasion.

*__Nab-seol-su__ ..... This is water obtained by melting snow fallen on *nab-hyeong* day and valued by the people for making medicines and pickled foods, because this water was thought to be free from germs and insects, and so is ideal for foods of long preservation.

It was also believed that if snow fell three times before *nab-hyeong* there would be no insect damage to the rye root.

It is suggested that the belief in *'nab-hyeong* snow water' might have originated from the principle *"nab-hyeong* snow water governs fevers and all diseases", in an oriental medical book.

*__Nab-hyeong Meat__ (Nab-il-gogi) ..... Until the end of the Yi dynasty, meats obtained from hunting were presented to the king on this day by county governors of the mountain areas of Gyeonggi-do (province). The game for this occasion was usually pheasants, rabbits, and wild pigs.

In the country areas, at this season, the county governor mobilized many farmers for hunting, and the practice created many troubles. So the custom was officially prohibited during the reign of King Jeongjo; instead, army personnel were mobilized for hunting in the mountain areas of the capital province to obtain meat supplies for this occasion.

__New Year's Eve__ (Seod-dal geumeum) ..... The last day of the 12th moon is called *seod-dal geumeum,* and the night *jeya* or *jeseog* meaning new year's eve.

Because it is the last day of the out-going year, as far as possible people clear debts and finish collecting all

bills incurred during the year. So on this evening in every household, they are busy with preparations for the new year celebration and clearing and collecting all bills until midnight. After midnight of this day, no calling for payment of bills is customarily made until the 15th day of the new year is over.

*__Greetings for the Old Year__ (Guse munan) ..... Until the end of the Yi dynasty, all officials ranking higher than second grade and chamberlains, on new year's eve went to the king's palace and presented greetings for the year which was just passing.

__New Year's Eve Visit and Greetings__ (Mugeun-hae sebae) ..... Persons of the literary class used to observe the custom of greeting their elders and betters on new year's eve. This was called *mugeun sebae* meaning the old year's greeting, in contrast to the new year's greeting. On this evening in the old days, many people with candle lights were seen on the street busily going to visit their elders to greet them for the out-going year. In each home, the young members of the family greeted their elders especially the family head.

__New Year Gift__ (Sechan) ..... It was an old custom that people obtained such goods as pheasants, dates, dried fish-roes, dried meat, dried fish, oranges, dried persimmons and so on, and made presents to their relatives and friends during the year-ending days. Food given and taken on this occasion is called *Se-chan* meaning the year's food gift. So a person received and presented food, and this was one of the social courtesies expressed on the occasion of changing years for which every household prepared lots of fine foods.

In older times, the provincial governors, army and navy generals, and county magistrates used to obtain local products and present them to their relatives and friends during the year end days.

Also the palace used to distribute year's food to court officials and to the wives of ministers over seventy years old.

__Watching out the Year__ (Hae-jighim) ..... All parts of

the house, living rooms, lofts, lobby, hall, kitchen, gate, toilet, stable, and so on, were lighted with lanterns on new year's eve. Every one in the family used to stay up until new year's morning when the first cockcrow was heard. The young were told that if anyone slept on new year's eve, his eye-brows would turn white. And when a youngster slept, his eye-brows were painted white, then he was woken and shown a mirror. So everyone was encouraged to stay up. This was called *hae-jighim* or *su-se* meaning watching out the year.

In the 12th moon stanza of *Nong-ga-weol-lyeong-ga* (The farmer's monthly song) by Go Sang-an at the beginning of the 17th century (during the reign of King Gwang-hae-gun), the farmers' customs on the eve of new year's day were phrased as follows:

From the houses hinder and yonder
The sound of making cakes
Comes from here and there.
New lamps, new wicks, burning all night,
And when the night is wearing away,
The upper room, even the kitchen,
Everywhere is bright.
The silken lantern lights
Going back and forth,
Are busy paying the old year's greetings

*__Yeon-jong-je__ ..... Until the end of the Yi dynasty, starting from the day previous to new year's eve, guns were fired in the palace. This was called *yeon-jong-po* meaning the year ending gun. Men wearing masks and sounding brass cymbals went round the palace. This was called *dae-na,* meaning a grand rite to ward off evils.

INTERCALARY MOON

Intercalary Moon (Yun dal) ..... The intercalary moon is thought to be an extra month with no special meaning in any religious or folk belief, and so is quite free. People do things like building houses, making clothes for a sixtieth birthday, or wedding, without worrying about any reference to folk belief or about lucky days or other customs.

INDICES

1. English titles in alphabetical order

A

Actors' Play 72
Annual Celebration for the Aged 35
Archery Contest 93
Artemisia Soup and Artemisia Ball Cake 149
Autumn Confucian Shrine Ceremony . . 134
Autumn Play 143
Avoiding the Heat 121

B

Bad Luck and One's Bad Luck Year 25
Bamboo Planting Day 116
Beef Roasting Party 149
Beseeching for a Child 87
Boating 131
Boil Fruit 44
Bowl-ash Divination 46
Bride Game 92
Bridge Walking 65
Buddhist Drum 35
Bull's Fight 104
Burning Loose Hairs on New Year's Day 34
Byeol-sin-gud in Hahoe 47

C

Calamus Bath 103
Calamus Hairpin 103
Candy 149
Ceremony for the Land God 150
Chicken and Ginsaeng Soup 121
Chrysanthemum Cake 144
Chuseog 135
Cold Meal 91
Composition for *Dano* Occasion 106

D

Dano Day Amulets 116
Dano Fan 106
Date Tree Wedding 115
Day of Dead Spirits 129
Decocted Medicine 153
Deul-noreum 72
Distribution of Calendar Books 153
Divining by the *O-haeng* Theory 26
Divining the Year by the Cock crow 45
Divining with Rye Root 39
Divining with *Yud* 31
Dog Days and Foot Soaking 119
Dog Days' Rain 125
Dog's Holiday 51
Dog Meat Soup 121
Dongchimi and *Sujeong-gwa* 155
Dragon-egg Scooping 38
Dragon's Plowing 155

E

Ear Clearance by Wine 43
End of the Year's Greeting 159
Exorcismal Festival for Family Blessing . . . 40
Expansion of Life Span 36
Exposing Books and Clothes to the Sunlight 126

F

False Man or Scare-crow 132
Farmers' Music 123
Festival for the Community God 43
Fete of the Water God 51
Fete of the General Representing Might . . 51
Fete of the Tower God 39
Fete of the Well Master 68
Field and Paddy Ceremony 125
Field Play 72
Fifth day of the 8th Moon Rain 139
Fifth of the Fifth Moon 100
Fire Distribution 89
Fisher's Beseeching Play 79
Flower and Willow Enjoyment 91
Flower Jealousy 84
Food from a Hundred Houses 51
Furry Animal Day and Non-furry Animal Day 36

G

Gallopping Horse Play 81
Game of Four Wooden Blocks 28
Gang-gang-sullae 136

Gawi 135
Genesis Day 145
Ggod-han 35
Gimchi for the Winter 151
Good Luck Wrapping 45
Grass game 94
Greetings for the Old Year 159
Ground Cherry Blowing 133

H

Haeseo Mask Dance 111
Half Way Visiting 133
Hearing and Divining 26
Heat Selling 46
Hemp Processing 130
Hoe Washing; the Feast at the End of Weeding Season 129
Horse Day 148
House Divining 45
House Maid for New Year's Greeting 21
Human Bridge Stepping 65
Human Image 42
Hundred Kinds 127
Hyangsan-je 145

I

Ice Distribution 121
Intercalary Moon 161

J

Jeho-tang 114
Jorihi 142
Junghwa Season 80
Junghwa Yard-stick 80

K

Kinds of Seasonal cakes for Spring 89
Kite-flying 53

L

Lantern Festival 97
Lion Play 63
Longevity Thread 37
Luck-ladle 24

M

Mandarin Orange Sacrifice 155
Meals of *Yudu* Day 119
Medicinal Rice 44
Milk-product Present 148
Miscellaneous Dried Plant Food 45
Mixed-grain-food 45
Month Divining 45
Moon Reception 61
Mountain Vegetable Presentation at the Palace 39
Mugwort and Motherwort Digging 115
Mugwort Tiger 114

N

Nab-hyeong 157
Nab-hyeong Meat 158
Nab-seol-su 158
Nab-yag 157
New Herring Sacrifice 154
New Year Card 21
New Year Dress 23
New Year Food and Wine 20
New Year Gift 159
New Year Painting and Composition 24
New Year Phrases 21
New Year Ritual 19
New Year Visit and Greetings 19
New Year's Audience 23
New Year's Eve 158
New Year's Eve Visit and Greetings 159
New Year's Farming Banner Celebration 60
New Year's Rice Stack Pole 40
Ninth Day 143

O

Observation of the Pleiades 82
Officers' Play 68
Ogchu-dan 114
O-gwangdae Mask Play 72
Orange Graduation 155
Ox Feeding Play 141

P

Penny Game 53
Planting Play 77
Praying to the Wind God 81
Prime Dragon Day 38
Prime Rabbit Day 37
Prime Rat Day 37
Prime Serpent Day 38
Prime Tiger's Day 37
Pine-rice-cake 80

R

Rat-fire 37
Red Bean Stew 121
Red Bean Stew for Winter Solstice 153

S

Sacrifice to the Seven Stars 39
Sakyamuni's Birthday 96
Sand bath 125
Seasonal Celebration 148
Seasonal Foods of Autumn 139
Seasonal Fruit Beverage 143
Seasonal Meals for Winter 155
Seasonal Meals of the 4th Moon 99
Seeing off Spring 94
See-saw Bouncing 33
Seong-gong-je 99
Sericulture 95
Seventh Evening 127
Shadow Divining 46
Solar God and Lunar God 35
Sixth Moon Holiday and Party 117
Sixth Moon Sacrifice 118
Sondol's Wind 148
Stealing Lucky Earth 42
Stinking Centipede Amulet 80
Stone Fighting 67
Spirit Burying 58
Spring Celebration 38
Spring Celebration Composition 38
Spring Confucian Shrine Ceremony 83
Spring Seasonal Meal 89
Summer Resorting 121
Swinging 101

T

Taejong's Rain 116
Third Day of the Third Moon 85
Thread Contest 57
Three Days' Leave 24
Torch Fight 61
Tortoise play 139
Touch-me-not Dyeing 116
Treading down the Earth Spirits 57
Tree's Wedding 34
Tug-of-war 69
Turnover Soup 149
Turnip and Cabbage Planting 133

U

U-ran-bun-hoe 129

W

Warding off the Night Spirit of Bad Luck 25
Watching out the Year 159
Wheel Fighting 59
Willow Flute Game 92
Wind-wheel Toy 69
Winter Solstice 153
Wines of the Spring Season 89
Wooden Gourd 40
Wrestling Contest 103, 142

Y

Yearly Abstraction 157
Yeon-deung-gud in Jeju 81
Yeon-jong-je 160

II. Korean titles in English alphabetical order

A

Adeul-naki bilgi 87
Anteag-je 40

B

Baed-nori 131
Baeg-jib-bag 51
Baegjong-nal 127
Baem nal 38
Banbogi 133
Baramgaebi 69
Beobgo 35
Bog-heug humchigi 42
Bog-jori 24
Bogssam 45
Bom-cheol ddeog 89
Bom-cheol sisig 89
Bom-cheol sul 89
Bongsung-a muldeurigi 116
Bori-bburi-jeom 39
Bulssi nanugi 89
Bureum 44
Byeo-gari-dae 40
Byeol-sin-gud in Hahoe 47

C

Chaeg-ryeog bansa 153
Changpo binyeo 103
Changpo-tang 103
Cheong-cham 26
Cheong-eo cheonsin 154
Cheonjung bujeog 116
Chilseog 127
Chilseong-je 39
Chugi munmyo Seogjeon 134
Chunchug 38
Chun-cheob-ja 38
Chun-gi munmyo Seogjeon 83
Chuseog 135
Chuseog bi 139

D

Daechunamu sijib-bonaegi 115
Dae simneun nal 116
Dag-ureum-jeom 45
Dalbureum 45
Dal-maji 61
Dano 100
Dano buchae 106
Dano-cheob 106
Dari balgi 65
Deogdam 21
Deowi palgi 46
Deul-noreum 72
Don chigi 53
Dongchimi 43, 155
Dongji 153
Dongji padjug 153
Dongsin-je 43
Dure-sam 130

E

Eoreum tagagi 121
Eulleong-jil 57

G

Gae-boreum swigi 51
Gaecheon-jeol 145
Gaejang 121
Gaeul-cheol sisig 139
Gagsi noreum 92
Gamja-cheonsin 155
Gamje 155
Gang-gang sullae 136
Gangjeong 149
Gawi→ Chuseog
Geobug nori 140
Geune ddwigi 101
Geurimja-jeom 46
Ggod-ban 35
Ggod-ssæm 84
Ggwari bulgi 133
Gimjang 151
Gug-hwa-jeon 144
Gu-il 143
Guse munan 159
Gwan-deung 97
Gwangdae noreum 72
Gwanweon nori 68
Gwibalgi sul 43
Gyeoul-cheol sisig 155
Gye-sam-tang 121
Gyul 155

H

Hae-jighim 159
Haeseo talchum nori 111
Hansig 91
Heosuabi 132
Hodugi bulgi 92
Homi ssid-gi 129
Horang-i nal 37
Hwachae-sisig 143
Hwal-ssogi daehoe 93
Hwa-ryu nori 91
Hwoedbul ssam 61
Hyangsan-je 145

I

Igmocho kaegi 115
Il-weol-sin 35

J

Jabgog-bab 45
Jang-gun-je 51
Jeho-tang 114
Jeonchun 94
Jeondab-je 125
Jeongjo charye 19
Jeon-yag 153
Je-ung 42
Jib-bureum 45
Jin-chae-sig→ Mugnaul-bab
Jisin balgi 57
Jojeong-harye 23
Jomsaeng-i bogi 82
Jorihi 142
Jul darigi 69
Junghwa-cheog 80
Junghwa-jeol 80
Jung-yang nori 143
Jwi-bul 37
Jwi nal 37

M

Mae-gwi 58
Mal ddwigi noreum 81
Mal nal 148
Mandu gug 149
Mang-hon-il 129
Meorikarag sareum 34
Morae ddeumjil 122
Mo-simgi noreum 77
Mugeun-hae sebae 159
Mugnamul bab 45
Munanbi 21
Munbae 24
Mu, baechu simgi 133
Myeong jilgi 36

N

Nab-hyeong 157
Nab-il-gogi 158
Nab-seol-su 158
Nab-yag 157
Nallo-hoe 149
Namu jorong 40
Namu sijib bonaegi 34
Neol-ddwigi 33
Nod-dari balgi 65
Nong-ag 123
Nonggi-maji 60
Noraegi bujeog 80

O

Ogchu-dan 114
O-gwangdae tal-noreum 72
O-haeng-jeom 26

P

Pad-jug 121
Pi-seo 121
Pul-ssam 94
Pung-eo nori 79
Pyeon ssam 67

S

Sabal-hoe-jeom 46
Saem-gud 68
Saheul hyuga 24
Saja noreum 63
Sambog 125
Sambog bi 125
Samje myeonhagi 25
Samjil 85
Sangchi sejeon 35
San-namul jinsang 39
Saweol-sisig 99
Sebae 19

Sechan 159
Secho 157
Seham 21
Seod-dal geumeum 158
Seogjeon 67
Seolbim 23
Seol-eumsig 20
Seol-geurim 24
Seol-sul 20
Seong-gong-je 99
Seongju-baji-gud 150
Sisa 148
Sol-ddeog 80
So-megi nori 141
Sondol baram 141
So-ssam 104
Ssireum-daehoe 103
Ssug 115
Ssug-beom 114
Ssug-danja 149
Ssug-gug 149
Sujeong-gwa 155
Sure-ssam 59
Susin-je 51
Swae-seo po-eui 126

T

Tabsin-je 39
Taejong bi 116
Tagjog 125
Tarak jinsang 148
Teol-eubneun-jimseung nal 36
Teol-gajin-jimseung nal 36
Toggi nal 37
Tosil 37

U

U-ran-bun-hoe 129

Y

Yag-bab 44
Ya-gwang-i jjod-gi 25
Yang-jam 95
Yeon-deung-gud 81
Yeongdong halmanne 81
Yeonjong-je 160
Yeon-nalligi 53
Yogbul-il 96
Yong-al ddeugi 38
Yong-eui bad-galgi 155
Yong nal 38
Yud-jeom 31
Yud-nori 28
Yudu cheonsin 118
Yudu janchi 117
Yudu nal 117
Yudu nal eumsig 119
Yun-dal 161

Published, 1983, by
Seomun-dang Publishing Company
155-122 Dangsan-dong, Yeongdeungpo-gu,
Seoul, KOREA

All rights reserved, No Part of this book may be reproduced in any from without the permission of the author, Choe Sang-su.